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CLERICAL STUDIES.

XXXVII.

The Fathers of the Church.

AFTER the inspired pages of the Bible, there is no source of knowledge to which the clerical student has to turn more frequently, or from which he may expect to derive more profit, than the writings of the Fathers, and in general the literature of the early Church. Almost every one of his special studies leads him back to it, as we have seen in the course of the present series. But there is such a thing as taking up these ancient writings and making a direct, consecutive study of them—or a series of studies—as is done with the Bible; and it will be the object of the present article to help the student in so profitable and so pleasant a task.

I.

ORIGIN AND GROWTH OF PATRISTIC LITERATURE.

The teaching of our Lord and of the Apostles was primarily oral, in conformity with the traditional custom of the Jewish rabbis; yet most of it soon came to be written in various shapes, and specially in that of the memoirs, narratives, letters, etc., which compose the New Testament. In the same way those who succeeded to the work of the Apostles, while continuing to transmit the divine message chiefly by word of

mouth, according to the directions of St. Paul to Timothy: "The things which thou hast heard of me . . . the same commend to faithful men who shall be fit to teach others also" (II Tim. ii, 2), were, nevertheless, from the very nature of the case, often led to put their instructions into writing. Only thus, for example, could they reach their absent brethren with admonition or exhortation, or maintain ostensibly the bond of unity between the churches, or reply to the attacks of those who assailed or misrepresented their faith. Again, the fearless confession of the martyrs, their superhuman endurance of torture, their beautiful utterances in presence of death, and the deep impression made by such scenes on those who beheld them, all would naturally be recorded and treasured. The sacred doctrine itself, which the writings of the Apostles were never meant to convey in its integrity, and which, even when expressed by them, still remained undeveloped, was like a divine leaven in Christian minds, stirring up a world of new thoughts which found their natural expression in writings of various kinds. The whole Bible, become the daily spiritual food of souls, called for interpretation and comment. The very life of the churches, inward and outward, their growth and institutions, their trials, their reverses, their triumphs, could not fail to be chronicled, and to be communicated from each Christian community to the other.

In this way there arose in the Church from the very beginning a literature which every successive period was destined in some measure to enrich—a spontaneous growth of narratives, annals, letters, discussions, decisions, apologies, controversies, treatises doctrinal and moral, homilies and commentaries on the Sacred Text. They come forth in succession, almost always in response to some present need, and without any sequence or logical order. For obvious reasons they were fewer in number while the Church was still weak, as also in times of violent, widespread persecution. But when peace at length was officially restored, and the weight of the imperial power was thrown in with the Christian cause, the literary activity of believers, being free to expand, spread itself out, as might be expected, in every direction, through a period of years, until it had spent

its energies, or was lost in the chaos which followed on the barbarian and Mussulman invasions.

It is with this early period of the Church's intellectual life, as exhibited in the writings of her children, that we are presently concerned. No distinct line marks its end, but it is commonly considered as extending to the death of St. Gregory the Great (A. D. 604) in the Latin Church, and to that of St. John Damascene (A. D. 755) in the East. It naturally divides itself into two sections: that of the ante-Nicene and that of the post-Nicene Fathers. The former contains already productions of great variety and of much value, as we shall see, but not to be compared with the literary wealth of the latter. Nor, indeed, was the post-Nicene period equally prolific or bright in all its parts. A little more than a century includes almost all its great names: Hilary, Ambrose, Jerome, Augustine, Leo, in the West; Cyril of Jerusalem, Basil, Gregory Nazianzen, Ephrem, Epiphanius, Chrysostom, Cyril of Alexandria, besides the historians Eusebius, Theodoret, Socrates and Sozomen in the East.

Various causes helped to gather such a brilliant galaxy of writers into so narrow a space. It was a time, as we have said, of reactive expansion, following upon centuries of repression and constraint. It was a time, besides, when Christian doctrine had matured in the mind of the Church and could be set forth with especial accuracy and power. It was a time of widespread and refined culture, in which the exponents of the Gospel truths abundantly shared, the Fathers of the fourth and fifth centuries being unquestionably the deepest thinkers, the subtlest dialecticians, the most graceful and persuasive orators, of their age. Finally, their manifold gifts were all drawn forth to answer the questionings and to meet the errors, plausible and seductive, of their times. It is a remarkable fact that, within that hundred years, nearly all the metaphysical difficulties connected with the Christian faith were raised for the first time or recalled and urged by men of keen and subtle mind—the Trinity of Persons in the Godhead—the problems that gather around the Person of our Lord—the mysteries of Predestination, of Grace, of Original Sin. But the teachers of

the period were equal to the occasion; and never, before or since, were the leading truths of the faith more accurately defined or more happily illustrated, nor its obscurities and its depths more thoroughly explored than in the writings of these great men. This of itself was sufficient to win for them the authority they enjoyed in subsequent ages; but other causes besides acted still more powerfully in the same direction: the comparative nearness of the Fathers—especially of the more ancient—to the Apostles and to Christ Himself; the personal holiness of the chief among them; the ostensible sanction given them by the Church, because in their teachings she recogizned the fullest and most adequate expressions of her own thoughts.

To these causes may be added one more, the marked inferiority of the period that followed on what is called "The Golden Age of the Fathers." Whatever the reason, their extraordinary gifts seem to have departed from the world with them. After St. Cyril of Alexandria (A. D. 444), we find in the Greek writers little beyond rhetorical amplifications. The successors of St. Augustine in the West, while not entirely devoid of originality, can hardly be said to have opened up any new lines of thought. Their works, though valuable in many ways, reflect the general decline of the period, and are only occasionally lifted above the common level by such men as St. Isidore of Seville or St. Gregory the Great.

But the ascendency of the Fathers over the subsequent life of the Church is too great to be passed over in general terms; we have to consider it, at least in its leading features.

II.

Deep and Abiding Influence of the Fathers.

First Period.—From St. Gregory to St. Anselm.—A period of exceptional intellectual barrenness, easily accounted for by historians. St. Isidore, who may be said to open it, is chiefly a learned compiler, already setting the example, so closely followed in the next four or five centuries, of looking exclusively to the past for all knowledge and all inspiration. That this

was the prevailing tone of mind in that long lapse of years is felt at once by whoever looks, even superficially, into the productions of the time. A sense of the inferiority of the present as compared with the past shows itself everywhere. All is decided by authority, and next to the authority of the Bible stands that of "the Fathers." In fact, the Fathers became a sort of second Bible, more complete and intelligible than the first, and henceforth it is only through them that the Sacred Text is read and interpreted. Most of the commentaries are borrowed literally from them. Not only the *Glossæ* and the *Catenæ*, but the exegetical writings of the time do little more than reproduce their thoughts and their very words. Even such men as Bede will hardly venture beyond. In the preface to his commentary on St. Luke, he claims as his principal merit to have simply woven together the *ipsissima verba* of the great Latin Fathers. The chief concern of Alcuin is to say nothing out of harmony with them: *Cautissimo stylo providens ne quid contrarium Patrum sensibus ponerem.* The *Glossa Ordinaria* of Walafrid Strabo (A. D. 849), which was the standard of interpretation right through the Middle Ages, was nothing but a compilation of patristic texts; and the great light of medieval and indeed of all subsequent times—St. Thomas—saw no better way of elucidating the Gospels than to form a *Catena* of excerpts taken from the Greek and Latin Fathers.

Thus it may be said that the early Middle Ages literally lived on what they gathered from their ancestors in the faith. The Fathers remained the ever-shining lights, to which not only individuals, but councils, local and general, turned for guidance in their deliberations. It is on the strength of their teaching and by a close discussion of their very words that the later Greek Ecumenical Councils reached their decisions, as may be seen in the records of their proceedings; indeed, the first Council of Chalcedon had already laid it down as a rule, not only to keep, at whatever cost, the faith of the Fathers, but also to defend that same faith by their authority—*Ut sanctorum Patrum fidem servemus, iisque utamur testibus ad nostræ fidei firmitatem.*

Nor was their weight less felt in the sphere of moral conduct

Where positive rules were absent, bishops, in their judicial and administrative acts, were wont to borrow them from the maxims of the Fathers; and it is thus that we so frequently find them side by side with the decisions of popes and the enactments of councils in the *Decretum* of Gratianus, the very groundwork of canon law.

Second Period.—The Schools.—Scholastic theology itself, so largely built at a later period on reason and deductive argument, had its first foundations laid on patristic authorities. It began, we may say, in its organized shape with the *Sentences* of Petrus Lombardus; extracts from the Fathers, which he arranged under the heads of his vast theological synthesis.[1]

In the great scholastic movement which followed, the Fathers lost nothing of their hold on the reverence and trust of the Christian mind. What is known of them is constantly referred to by theologians and ascetical writers as weighted with something more than human authority, yet we believe that they were less read than before, owing to the new methods of study introduced by the schoolmen. But any neglect they may have sustained during that period was abundantly compensated in the following ages.

Modern Era.—The influences which transformed the world in the fifteenth and sixteenth centuries—the decline of scholasticism, the revival of classical learning, the knowledge of the Greek tongue and of its treasures—spread through Europe

[1] As might be expected, these treasuries of sacred knowledge were very unequally drawn upon during that lengthened period. The more ancient Fathers—Clement, Ignatius, Hermas, and even Irenæus, Justin, and Tertullian—seem to have been little known, if at all, in the Middle Ages. On the other hand, nearly all the writings of the great Latin doctors, SS. Ambrose, Augustine, Jerome, and Gregory, were accessible and familiar to the learned, as well as many others of lesser fame. From an early date some of the Greek Fathers came to be known in the West. Rufinus translated many of them into Latin. Others soon followed; and the work was taken up afresh and vigorously pursued in the twelfth and thirteenth centuries. This accounts for their not infrequent quotation by St. Thomas in the *Summa*, especially the works known under the name of St. Dionysius the Areopagite, with which he was evidently very familiar. The Greek Fathers in his *Catena* are at least as numerous, though not as freely drawn upon, as those of the Latin Church.

after the fall of Constantinople; above all, the art of printing, which made accessible to so many what had hitherto been within the reach of a few only,—all led to a cultivation and a diffusion of patristic literature such as the world had never witnessed before. Nor was the Protestant Reformation without its influence on the movement; for, in the controversies that arose as to the meaning of Scripture, it was only natural that the sense of the early ages of Christianity should be appealed to, and the writings of these primitive times studied with special care. Theology itself once more became largely patristic. "Positive Theology," as it was called, placed itself side by side with scholastic speculations and deductions in the works of the sixteenth century, and in a great measure superseded them in those of the following age. The great theologians of the seventeenth century are nearly all patristic.[2]

But at no time have the early Christian writings been so widely read or so closely scrutinized as at the present day, and this by Protestants and Catholics, by believers and unbelievers alike. The age, as we have often remarked, is turned towards history, and the movement, which covers nearly the whole century, shows no signs of weakening at its close. There are three things in particular, regarding which historical students exhibit a curiosity, greater, if possible, than ever: *origins*,—that is, the earliest beginnings of opinions, beliefs, institutions, customs, etc.; *evolution*, or their gradual development and transformations; finally, *true color*, or the individual characters and conditions of each period. It is easy to see the interest of these questions as applied to Christianity; for even those who do not recognize in it a divine message are none the less compelled to look upon it as the greatest factor of human history. To believers they are all-important. But only through the early documents can

[2] During all the same period, for reasons easily imagined, the study of the Fathers was commonly neglected among Protestants, the only exception being found in the Anglican Church, a section of which continued faithful to many ancient Catholic beliefs, and rejoiced to find them supported by the most authorized witnesses of the ancient faith. The reader need scarce be told that it is by following them up closely that so many distinguished members of that same Church have been led to the Catholic faith within the last fifty years.

they be answered, and so to them all instinctively turn. This is what gives their especial importance and interest to the "Apostolic Fathers," and causes them to be so eagerly discussed. It is felt on all sides that the religion taught by Christ and the Apostles can hardly have been different in any important particular from what was held by men who followed so closely upon them and professed to be entirely guided by their teachings. Nor is the interest by any means confined to the first witnesses and exponents of the primitive faith. It extends, though in a lesser degree, to the later writers of the second, and to all those of the third century, and finally embraces the whole period of patristic literature.

Slowly but deeply this great movement is making itself felt in Catholic theology. As a science, it is becoming more and more historical, and the mind of the past is no longer gathered from scattered fragments, but from a complete knowledge of the documents. The true meaning of the Fathers themselves is looked for, not in the meagre extracts of former days, but in a general study of their views, and through a more correct understanding of their vocabulary. Each doctrine is traced forward in its developments, and backward to its source, and what scholars might have accepted at second hand in other times, they are now expected to look up for themselves.

III.

The Study of the Fathers.

We are thus led to add one more to the many subjects of study which claim their share in the life of a priest. Something of the Fathers, as we have seen, he is sure to learn in many connections. But the knowledge of them got through the medium of Church history, or of dogmatic, ascetic, or moral theology, is necessarily very fragmentary and very limited. But we believe that, already in our seminaries, notwithstanding the crowded condition of our courses, it might be somewhat enlarged, and in the following manner:

1. Certain shorter works of the Fathers might be read by the more gifted students in connection with the different

questions which they have to study. Thus, for example, some or other of the *Apologies* of St. Justin, of Tertullian, of Athenagoras, of Minutius Felix, could be easily connected with the *Demonstratio Christiana.* Side by side with the *Tractatus de Ecclesia*, room could be found for St. Cyprian's tract, *De Unitate Ecclesiæ*, Tertullian's *Præscriptiones*, and Vincentius Lerinensis' *Commonitorium.* The study of the Trinity and of the Incarnation would present a most favorable occasion to become acquainted with the dogmatic letters of St. Leo, or with some of the works of St. Athanasius, such as his *Discourses Against the Arians*, or his book, *On the Incarnation of the Word of God;* or, again, with some of the dogmatic *Orations* of St. Gregory Nazianzen, or the *Oratio Catechetica* of St. Gregory of Nyssa, or something of his illustrious brother, St. Basil. The study of Predestination and Grace would lead directly to St. Augustine, and that of the Sacraments to the *Catacheses* of St. Cyril of Jerusalem, and to various short writings of St. Ambrose.

These are only examples. Others of a similar kind might be adduced in connection with moral as well as with dogmatic theology, many of its problems having been discussed by the Fathers, and many of its rulings borrowed from them. As for the study of the Bible, it may be said that it leads back to them at every step,—to their principles, to their methods of interpretation, to their numberless expositions of the Sacred Text.

2. But, it may be asked, should nothing more be done? Will it suffice to lead up willing minds to this abundant source of sacred knowledge, and then leave them to draw from it whatever they can? If the guidance of a master is deemed necessary to clerics in every other branch of their studies, should it be denied them here? Put in these general terms, the question answers itself. Surely some sort of introduction, some sort of guidance, is necessary for those who venture on the broad ocean of patristic lore. But it may be given in various ways:

1. As a department or offshoot of Church History.

2. Informally, by the professors of the different courses,—

of history, of scripture, of theology,—in connection with which a study of the Fathers is recommended. Indeed, it is always a pleasing variety to listen to the remarks of a teacher on the characteristic features or special merits of any work, ancient or modern, he deems proper to recommend.

3. As a regular course of lectures. Such a course has been established, under the name of Patrology, in many Catholic schools of Europe, especially in Germany, with the result of supplying several excellent manuals of introduction to the study of the Fathers. But teachers capable of covering with competence so vast a field are not found everywhere; and, even where they may be had, the lack of time makes it a serious difficulty to add on a special course, which, besides, if all must be said, many would be either unfit or reluctant to follow. In other words, a course of Patrology is more a university than a seminary course; and, if introduced among elementary studies, we believe that it should be confined to a limited number of students.

But, in one shape or another, it is well that, before entering on his duties, the young priest should have formed some kind of direct acquaintance with the Fathers. Even a taste of them may beget a taste for them, and such a liking, if it lasts, will bring with it countless benefits. But, even if the opportunity had been denied him in the course of his training, he can make up for it at any time. The Fathers are always accessible; and he may actually comfort himself with the thought that, at the end of his course, or after a little experience of the ministry, he is in a better condition to understand and to enjoy them than in an earlier and less mature condition of mind. They may come a little strange to him at first, and require a special effort, but the difficulty is soon overcome, and the door henceforth remains always open to welcome him.

To come to particulars:—1. If the works mentioned above in connection with the study of theology have not been looked into, for one reason or another, during the seminary course, they might be taken up with great advantage by young priests in the general revision they are wont to make of their principal studies during the years which follow their ordination.

2. We have had occasion to refer elsewhere to the Fathers as sources of ascetic doctrine. In that respect they are inexhaustible, as they are invaluable. There is in them a freshness of conception, a clearness of view of the Gospel teachings, a directness of statement, which can scarce be found anywhere else. In reading them one feels one's self sensibly nearer the divine source itself of spiritual light. Priests get tired of spiritual books. Let them try for a while St. Cyprian or St. Ambrose. Let them read the letters of St. Augustine, of St. Jerome, of St. Gregory the Great, or the *Ascetica* of St. Basil, —to say nothing of so many others not less commendable,—and we venture to predict that they will not be soon tempted to put aside so substantial and so palatable a nutriment.[3]

3. It is the constant concern of priests to find matter and inspiration for their sermons. The Fathers are full of both. But they must be read thoughtfully and more as a general preparation than for any special subject. The sermons of St. Augustine read thus, or the homilies of St. Chrysostom, or of St. Basil, or most of the writings of Tertullian and of St. Cyprian, will be found to supply, not indeed ready-made sentences and paragraphs, but what is infinitely better, an illuminating and elevating influence, suggesting to the preacher what it is fitting to say, and imparting the power to say it forcibly and effectively.

A practical difficulty has doubtless occurred more than once to the reader. "Why," he will say, "dilate on the value of a

[3] We should not forget to mention here the *Vitæ Patrum* which so many Christian ages have read with delight, and which, down to the present, exert such a fascination on the most cultivated minds. We may also recall the words of Archbishop Vaugha, in his *Life of St. Thomas* (II, 234): "What better spiritual reading could a Catholic ecclesiastic select than the lives of the great Fathers of the Church, or than their ascetical writings, or even, in some instances, than their polemical ones? To master the life of one of these great giants—St. Athanasius, for instance, or St. Basil, or St. Gregory, or St. Ambrose—is to possess a new standard of life, to measure human life by a new rule, to discover the principle of greatness in the saints, as well as the origin of their vast energy, generosity, and singleness of purpose. While they shame us they elevate us; and we close the book glad that such men should have lived on earth, for they remain as lasting patterns of hard work and heroic devotedness. So grandly human, so perfectly divine, they are model men for all ages of the world."

study the materials of which are beyond the reach of any but a few? The Fathers may be very beautiful and very helpful, but I do not and cannot possess them." The difficulty is real, yet not perhaps as insuperable as it is supposed to be. We have certainly got far beyond the age when St. Thomas, as we are told, being shown Paris for the first time, declared that he would give it all for St. Chrysostom's commentary on the Gospel of St. Matthew. The art of printing has brought the Fathers nearer and nearer to us all, and the most desirable have become the most accessible. Thus the *Confessions* of St. Augustine, the *Pastoral* of St. Gregory, the *Priesthood* of St. Chrysostom, are small books, to be had almost anywhere, in the original or translated. Critical editions of the Apostolic Fathers by Héfele, Funk, Harnack, Lightfoot, have succeeded one another these latter years, and several popular editions in English have followed. A single volume contains them all, and it is one we might expect to find in any priest's library.

Neither are the others referred to so very difficult to find. We see them often advertised in booksellers' catalogues at a very low rate, the Greek authors almost always with a Latin translation. More than that, a considerable number of the Fathers were translated into English, and published in Oxford during the Tractarian movement, under the name of the *Ante-Nicene* and *Post-Nicene Library;* while another series, somewhat different, appeared some time later in Edinburgh, and was reprinted a few years ago in this country, with annotations, it is true, of the kind that might have been expected from the editor, Bishop Coxe, of Buffalo.

Finally, the learned professor of Innsbruck, H. Hurter, S.J., has published, in connection with his *Dogmatic Theology*, a series of writings of the Fathers in forty-four small volumes, to be had separately at a low price, under the name of *Opuscula SS. PP. selecta*, making them accessible to students and priests alike.

But what has done incomparably more than aught else to bring the Fathers within the reach of a great number is the colossal publication of Abbé Migne, which appeared towards the middle of the present century. Under the names of *Patrologia*

Latina and *Patrologia Græca*, it contains not only the works of the Fathers, Greek and Latin, but those of all the other ecclesiastical writers, besides a number of contemporaneous documents and fragments of extreme interest to scholars. But there is much more in it than these ancient writers. It includes introductions, discussions, elucidations, etc., the outcome of a vast amount of labor, chiefly critical, expended on these venerable documents during the space of two or three hundred years.

To understand the value of such a collection, we must remember that the first printed editions of the Fathers were very imperfect, taken often from faulty manuscripts, and almost inextricably mixed up with spurious productions which for centuries had been held as genuine. Some of the most important came slowly to light, and had to win their way to general recognition. The invaluable letters of St. Ignatius, martyr, for instance, became known only in the seventeenth century, and the discussions they gave rise to have extended to our own time.

Hence a threefold task awaited the learned editors of a subsequent period:

1. To separate on scientific principles the authentic writings of each one of the Fathers from those which had been unduly or questionably ascribed to him, while ordinarily preserving the latter in the form of an appendix, because valuable in many ways.

2. To compare the available manuscripts of each work, scattered through the great libraries of Europe, and by the laws of textual criticism to determine the best readings.

3. To give the literary history of each writer, the characteristics of his mind and of his style, the date, ascertained or probable, of each one of his writings his influence on the course of subsequent thought, the problems his views or statements give rise to, introductions, indexes, etc. Such an endless amount of labor, extending to thousands of works, was of course beyond the grasp of any single man or of any single body of men. It was carried out almost entirely by the joint learning and energy of the Catholic clergy, secular and regular, the latter assuming the principal part of the work. Dominicans, Jesuits, Oratorians, took a noble share in it; but their

names in this particular are almost entirely overshadowed by that of the Benedictines, whose great scholars accomplished as much as all the others put together.

It is the fruit of all these labors that Migne assembled in his tomes, unattractive, it may be, in appearance, but easy to handle, and offered at a price that has enabled thousands of scholars to possess the treasures of Christian antiquity, from the first to the thirteenth century, with a completeness of which hitherto the richest libraries of Europe could not boast.

The best introduction to them will be found in the recent edition of the Benedictine, Dom Ceillier's *Auteurs Sacrés et Ecclésiastiques* (eighteen volumes), or in Fessler's *Institutiones Patrologiæ* (two volumes). Each in its way is invaluable as giving a key to all the writings of ecclesiastical antiquity, and as facilitating research in their countless pages.

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MY NEW CURATE.

VII.—SCRUPLES.

CAPTAIN Campion gave a large dinner party on All-Hallows-Eve. It is a ghostly time; and, in Ireland, everyone, even the most advanced and materialistic, feels that the air is full of strange beings, who cannot be accounted for either by the microscope or the scalpel. Father Letheby was invited and went. I was rather glad he did go, for I felt that the village was rather dull for such a brilliant young fellow; and I had a kind of pardonable pride in thinking that he would be fully competent to meet on their own level any pretentious people that might stray hither from more civilized centres. There is hardly, indeed, any great risk of meeting too intellectual people in Ireland just now. The anatomy of a horse is about the term and end of the acquired knowledge of the stronger sex; and the latest ball—well, this won't do! I must suspend this criticism, otherwise I shall wound, and

that does not suit an old priest, who is beginning to hear the murmurs of the eternal seas.

Father Letheby walked over across the moor to the "Great House." It was growing dark when he left home, and he allowed himself a full hour, as he had to make some calls by the way. One of these calls led him to a house where an old woman was bedridden. Her son, a strong man of thirty years or more, was doing something strange when the priest unexpectedly entered. He was suffering from a scrofulous ulcer in the neck, and it was a hideous disfigurement. He had just been standing before a broken piece of looking-glass, stuck in the rough plaster of the wall; and he hastily hid something as the priest entered. Father Letheby's suspicions were instantly aroused. And he said hastily—for he detested anything like concealment:

"What have you been doing?"

"Nothing, your reverence," said the peasant, nervously.

"Then, what are you hiding?" said Father Letheby.

"Nothing, your reverence," said the poor fellow.

"Tell the priest, Ned, alanna," said the old woman from her bed. "Sure, 'tis only a charm which the good 'oman has set, Father. And it's cured him already."

The young man scowled at his aged mother; and in response to an emphatic gesture from the priest, he pulled out a little coil of rope, partly worn at the end into a little wisp of flax.

"And are you such an utter fool," said the priest, angrily, holding the rope gingerly between his fingers, "as to believe that that wretched thing could cure you?"

"It *has* cured me," said the young man. "Look here!"

Father Letheby looked; and sure enough, there was but a faint scar, as of a burn, on the place where he knew well there had been a hideous running ulcer a few days ago. He was struck dumb.

"I am not surprised," he said, recovering himself rapidly; "I know Satan possesses supernatural power. But you, unhappy man, do you not know that it is to the devil you owe your cure?"

"I told him so, your reverence," whimpered the poor mother. "I said, better be sick forever, Ned, than break God's law. Sure, nothing good can come from it."

"Thin, why did God allow it?" said the young man, angrily.

"If you knew anything of your religion," said the priest, "you might know that God permits evil things to happen. So much the worse for evil doers. You have committed grave sin."

"But, sure, this is good," said the poor fellow, feebly groping after theological lights, "and whatever is good comes from God."

"The effect may be good," said the priest, "the instrument is bad. What is that?" and he pointed to the rope that was dangling in his hand.

The young man was silent.

"You are afraid to tell? Now what is it? There's something uncanny about it?"

He fumbled with his vest, and looked sullenly into the darkening night.

"Then, as you won't answer, I'll take it with me," said the priest, folding the rope into a coil, and preparing to put it in his pocket.

There was a sullen smile around the young man's mouth.

"The owner will be looking for it," said he.

"Tell the owner that Father Letheby has it, and she can come to me for it," said the priest. He put the rope in his pocket and moved to the door.

"Don't! Don't! Father dear," said the old woman. "It isn't good. Give it back, and Ned will give it to the good 'oman to-morrow."

"No! I shall give it myself," said the priest, "and a bit of my mind with it."

The young man moved to the door, and stood beside the priest.

"You would not touch it if you knew what it was," he whispered.

"What?" said Father Letheby.

"Do you remember old Simmons, the pinsioner, down at Lougheagle?"

"Who destroyed himself?"

"Yes! he hanged himself to a rafter in the barn."

"I remember having heard of it."

"He hanged himself with a rope."

"I presume so."

"Your reverence has the rope in his pocket."

The priest stepped back as if stung. The thing was so horrible that he lost his self-possession. Then a great flood of anger swept his soul; and taking the hideous instrument from his pocket, he passed over to the open hearth; with one or two turns of the wheel, that answers the purpose of a bellows in Ireland, he kindled the smouldering ashes into flame, buried the rope deep down in the glowing cinders, and watched it curl into a white ash, that bent and writhed like a serpent in pain. The old woman told her beads, and then blessed the priest, with, however, a tremor of nervous fear in her voice. The young man lifted his hat, as the priest, without a word, passed into the darkness.

"She'll be after asking for the rope, your reverence?" he said at length, when the priest had gone a few yards.

"Refer her to me," Father Letheby said. "And look here, young man," he cried, coming back and putting his face close to the peasant's, "I'd advise you to go to your confession as soon as you can, lest, in the words of Scripture, 'something worse happen to you.'"

It was a pleasant dinner party at the "Great House." Colonel Campion presided. Bittra sat opposite her father. Captain Ormsby, Inspector of Coast Guards, was near her. There were some bank officials from a neighboring town; Lord L——'s agent and his wife; a military surgeon, a widower, with two grown daughters; the new Protestant Rector and his wife. Father Letheby was very much pleased. He was again in the society that best suited his natural disposition. It was tolerably intelligent and refined. The lights, the flowers, the music, told on his senses, long numbed by the quietness and monotony of his daily life. He entered into the quiet pleas-

ures of the evening with zest, made all around him happy, and even fascinated by the brilliancy with which he spoke, so much so that Bittra Campion said to him, as he was leaving about eleven o'clock:

"Father, we are infinitely obliged to you."

He returned home, filled with a pleasant excitement, that was now so unusual to him in his quiet, uneventful life. The moonlight was streaming over sea and moorland, and he thought, as he passed over the little bridge that spanned the fiord, and stepped out into the broad road:

"A delightful evening! But I must be careful. These Sybaritic banquets unfit a man for sterner work! I shall begin to hate my books and to loathe my little cabin. God forbid! But how pleasant it was all. And how Campion and Ormsby jumped at that idea of mine about the fishing schooner. I look on the matter now as accomplished. After all, perhaps, these Irish gentry are calumniated. Nothing could equal the ardor of these men for the welfare of the poor fishermen. Who knows? In six months' time, the 'Star of the Sea' may be ploughing the deep, and a fleet of sailing boats in her wake; and then the fish-curing stores, and, at last, the poor old village will look up and be known far and wide. Dear me! I must get that lovely song out of my brain, and the odor of those azaleas out of my senses. 'Twill never do! A'Kempis would shame me; would arraign me as a rebel and a traitor. What a lovely night! and how the waters sleep in the moonlight! Just there at the bend we'll build the new pier. I see already the 'Star of the Sea' putting out, and the waters whitening in her wake."

He looked around, and saw the cottages of the peasants and the laborers gleaming against the dark background of the moor and the mountain; and the thought smote him: Perhaps there some little children went to bed hungry to-night. He went home sadly, and sitting down, he said:

"Let me see! Soup, entrées, joints, sweets, fruits, wine, coffee. Let me see! White roses, azaleas, chrysanthemums. Let me see! Waldteufel, Strauss, Wagner! Let me see!"

He went over, and opened what appeared to be a rather

highly decorated cupboard. He drew back three shutters, and revealed a triptych, sunk deep in the wall of his little parlor. It was the only thing of real value he held. It was given to him by a Roman lady, who, for one reason or another, chose to reside in England. It nearly filled the entire space on the low wall. As he drew back the shutters, the lamplight fell on the figure that occupied the whole of the central panel. It was the Christ. The tall shape was closely wrapped around in the Jewish kethoneth — the first of the *vestes albæ* of the priest, as St. John represents in the Apocalypse. The capouche fell loosely over His head, and was embroidered in many colors, as was also the hem of His long white robe, which fell in folds over His sandalled feet. The hood of the capouche shaded His eyes and threw a dark shadow on the face as far as the lips. But the sacred figure also held its right hand to shelter the eyes more deeply from a strong glare of sunset. The left hand fell loosely by His side, and the first of a large flock of sheep had nestled its head comfortably in the open palm. The large, gray eyes of Christ were filled with an anxious light, as they gazed over the silent desert, questing for some lost object; and the mouth, lightly fringed with beard, was querulous with pain and solicitude. It was a beautiful picture—one worthy to be screened from indevout eyes, or revealed only to those who loved and worshipped.

The young priest gazed long and lovingly at this presentment of his Divine Master, whom he loved with the strongest personal affection. Then he knelt down and pressed his forehead against the dust-stained feet of Christ, and moaned:

"Master, if I have done wrong in aught this night, let me know it! If I have betrayed Thy interests, or brought Thy Name to shame, teach me in the sharpest tones and flames of Thy anger, for I need a monitor; and where shall I find so loving or so truthful a monitor as Thou? Alas! how weak and pitiful I am; and how this poor unsubdued nature of mine craves for things beyond Thee! I know there is no truth but in Thee—no sincerity, no constancy. I know what men are; how deceitful in their words; how unkind in their judgments. Yet this lower being within my being forever

stretches out its longings to sensible things that deceive, and will not rest in Thee, who art all Truth. But I must be brought back to Thee through the sharp pangs of trial and tears. Spare me not, O Master; only do not punish with the deprivation of Thy Love!"

He rose up strengthened, yet with a premonition in his heart of great trials awaiting him. Who would dream of such tragic things under the heavy skies and the dull environments of life in Ireland?

VIII.—Our Concert.

The winter stole in quietly, heralded by the white frosts of late October; and nothing occurred to disturb the quiet of the village, except that Father Letheby's horse, a beautiful bay, ran suddenly lame one evening, as he topped a hill, and a long reach of mountain lay before him on his way to a sick-call. There were, of course, a hundred explanations from as many amateurs as to the cause of the accident. Then a quiet farmer, who suspected something, found a long needle driven deep into the hoof. It had gone deeper and deeper as the action of the horse forced it, until it touched the quick, and the horse ran dead lame. The wound festered, and the animal had to be strung up with leather bands to the roof of his stable for three months. Father Letheby felt the matter acutely; but it was only to myself he murmured the one significant word: Ahriman.

Late one evening in November a deputation waited on me. It consisted of the doctor, the schoolmaster, and one or two young fellows, generally distinguished by their vocal powers at the public house, when they were asked for "their fisht and their song." The doctor opened negotiations. I have a great regard for the doctor and he knows it. He is a fine young fellow, a great student, and good and kind to the poor. I often spent a pleasant hour in his surgery over his microscope, where I saw wonderful things; but what has haunted me most is the recollection of a human brain, which the doctor had preserved in spirits, and on which he has given me several lectures. I remember well my sensations when I first held the soft, dark,

pulpy mass in my hand. All that I had ever read in psychology and metaphysics came back to me. This is the instrument of God's masterpiece—the human soul. Over these nodes and fissures it floated, like the spirit of God over the face of the deep. Here, as on a beautiful instrument, the spirit touched the keys, and thought, like music, came forth; and here were impressed indelibly ideas of the vast universe without, of time and eternity; yea, even of the Infinite and Transcendent—of God. Hushed in the silence of prayer, here the soul brooded as a dove above its nest; and here in moments of temptation and repentance, it argued, reasoned, prayed, implored the inferior powers that rebelled or recanted beneath. With what sublime majesty it ruled and swayed the subjects that owned its imperial dominion; and how it touched heaven on the one hand for pity, and earth, on the other, in power! And when the turbulent passions raged and stormed, it soothed and quelled their rebellion; and then, in recompense to itself, it went out and up towards the celestials, and joined its emancipated sisters before the great white throne, and drank in peace and the blessedness of calm from the silences and worship of Heaven. Where is that soul now? Whither has it gone? Silent is the instrument, just crumbling to inevitable decay. But where in the boundless ocean of space is the deathless spirit that once ruled it in majesty, and drew from it music whose echoes roll through eternity? And how has science mapped and parcelled it, like a dead planet. Here is the "island of Reil," here the "pons Varolii;" here is the "arbor vitæ;" and here is the "subarachnoid space;" and here that wonderful contrivance of the great Designer that regulates the arterial supplies—I lift my hat reverentially and whisper: *Laudate!*

Well, the doctor knew how much I appreciated him. He was not nervous, therefore, in broaching the subject.

"We have come to see you, sir, about a concert."

"A what?" I said.

"A concert," he replied, in a little huff. "They have concerts every winter over at Labbawally, and at Balreddown, and even at Moydore; and why shouldn't we?"

I thought a little.

"I always was under the impression," I said, "that a concert meant singers."

"Of course," they replied.

"Well, and where are you to get singers here? Are you going to import again those delectable harridans that illustrated the genius of Verdi with rather raucous voices a few weeks ago?"

"Certainly not, sir," they replied in much indignation. "The boys here can do a little in that way; and we can get up a chorus amongst the school-children; and — and —"

"And the doctor himself will do his share," said one of the deputation, coming to the aid of the modest doctor.

"And then," I said, "you must have a piano to accompany you, unless it is to be all in the style of 'come-all-yeen's.'"

"Oh, 'twill be something beyond that," said the doctor. "I think you'll be surprised, sir."

"And what might the object of the concert be?" I asked.

"Of course, the poor," they all shouted in chorus. "Wait, your reverence," said one diplomatist, "till you see all we'll give you for the poor at Christmas."

Visions of warm blankets for Nelly Purcell, and Mag. Grady; visions of warm socks for my little children; visions of tons of coal and cartloads of timber; visions of vast chests of tea and mountains of currant-cake swam before my imagination; and I could only say:

"Boys, ye have my blessing."

"Thank your reverence," said the doctor. "But what about a subscription?"

"For what?" I said. "If we all have to subscribe, what is the meaning of the concert?"

"Ah, but you know, sir, there are preliminary expenses—getting music, etc.—and we must ask the respectable people to help us there."

This meant the usual guinea. Of course, they got it.

The evening of the concert came, and I was very reluctant to leave my arm-chair and the fire and the slippers. And now, that my curate and I had set to work steadily at our Greek authors, to show the Bishop we could do something,

I put aside my Homer with regret, and faced the frost of November. The concert was held in the old store down by the creek; and I shivered at the thought of two hours in that dreary room with the windows open and a sea draught sweeping through. To my intense surprise, I gave up my ticket to a well-dressed young man with a basket of flowers in his buttonhole; and I passed into a hall where the light blinded me, and I was dazed at the multitude of faces turned towards me. And there was a great shout of cheering; and I took off my great-coat, and was glad I had come.

There was a stage in front, covered with plants and carpeted; and a grand piano peeped out from a forest of shrubs and palms; and lamps twinkled everywhere; and I began to think it was all a dream, when Miss Campion came over, and said she was *so* glad I had come, etc., and I whispered:

"I understand all now, when I see the little witch that has made the transformation."

Father Letheby sat by me, quiet and demure, as usual. He looked as if he had known nothing of all this wonder-working; and when I charged him solemnly with being chief organizer, builder, framer, and designer in all this magic, he put me off gently:

"You know we must educate the people, sir. And you know our people are capable of anything."

I believed him.

Presently, there was a great stir at the end of the long room, and I looked around cautiously; for we were all so grand, I felt I should be dignified indeed.

"Who are these gentry, coming up the centre of the hall?" I whispered; for a grand procession was streaming in.

"Gentry?" he said. "Why, these are the performers." They were just passing—dainty little maidens, in satin from the bows in their wavy and crisp locks down to their white shoes; and they carried bouquets, and a subtle essence of a thousand odors filled the air.

"Visitors at the Great House?" I whispered.

"Not at all," he cried impatiently. "They are our own children. There's Mollie Lennon, the smith's daughter; and

there's Annie Logan, whose father sells you the mackerel; and there's Tessie Navin, and Maudie Kennedy, and" —

"Who's that grand young lady, with her hair done up like the Greek girls of Tanagra?" I gasped.

"Why, that's Alice Moylan, the monitress."

"Good heavens," was all I could say. And the doctor sailed in with his cohort, all in swallow-tails and white fronts, their hair plastered down or curled, like the fiddlers in an orchestra; and the doctor stooped down and saw my amazement, and whispered:

"Didn't I tell you we'd surprise you, Father Dan?"

Just then a young lad, dressed like a doll, and with white kid gloves, handed me a perfumed programme.

"I charge a penny all around, but not to you, Father Dan."

I thanked him politely and with reverence.

"Who's that young gentleman?" I whispered.

"Don't you know him?" said Father Letheby, smothering a laugh.

"I never saw him before," I said.

"You cuffed him last Sunday for ringing the bell at the *Agnus Dei*."

"I cuffed that young ruffian, Carl Daly," I said.

"That's he," said Father Letheby. Then I thought Father Letheby was making fun of me, and I was getting cross, when I heard "Hush!" and Miss Campion rose up and passed on to the stage, and took her place at the piano, and with one little wave of her hand, she marshalled them into a crescent, and then there was a pause, and then—a crash of music that sent every particle of blood in my old body dancing waltzes, and I began to feel that I was no longer Daddy Dan, the old pastor of Kilronan, but a young curate that thinks life all roses, for his blood leaps up in ecstasy, and his eyes are straining afar.

One by one the singers came forward, timid, nervous, but they went through their parts well. At last, a young lady, with black curls cut short, but running riot over her head and forehead, came forward. She must have dressed in an awful hurry, for she forgot a lot of things.

"What's the meaning of this?" I whispered angrily. "Sh', 'tis the fashion," said Father Letheby. "She's not from our parish."

"Thank God," I said fervently. I beckoned to Mrs. Mullins, a fine motherly woman, who sat right across the aisle. She came over.

"Have you any particular use of that shawl lying on your lap, Mrs. Mullins?" I said.

"No," she said, "I brought it against the night air."

"Then you'd do a great act of charity," I said, "if you'd just step up on that stage and give it to that young lady to cover her shoulders and arms. She'll catch her death of cold."

"For all the money you have in the National Bank, Father Dan," said Mrs. Mullins, "and they say you have a good little nest there, I wouldn't do it. See how she's looking at us. She knows we are talking about her. And her mother is Julia Lonergan, who lives at the Pike, in the parish of Moydore."

Sure enough, Phœbe Lonergan, for that was her name, was looking at us; and her eyes were glinting and sparkling blue and green lights, like the dog-star on a frosty night in January. And I knew her mother well. When Julia Lonergan put her hands on her hips, and threw back her head, the air became sulphurous and blue. I determined not to mind the scantiness of the drapery, though I should not like to see any of my own little children in such a state. Whilst I was meditating thus, she came to the end of her song; and then let a yell out of her that would startle a Red Indian.

"Why did she let that screech out of her?" said I to Father Letheby. "Was it something stuck in her?"

"Oh, not at all," said he, "that's what they call a *bravura*."

I began to feel very humble. And then a queer thing happened. I thought I was a young curate, long before the days of Maynooth statutes, and all these new regulations that bind us as tightly as Mrs. Darcy's new alb. We were out at the hunt on a glorious November morning, the white frost on the grass, and the air crisp and sunny. The smell of the fields,

the heather, and the withered bracken, came to us, and the bay coats and the black coats of the horses shone like silk in the sunlight. There were the usual courtesies, the morning salutes, and the ladies' smiles; and then we moved to the cover, the dogs quivering with excitement, and we not too composed. And then far across the ploughed field we saw the arch-enemy, Reynard, his brush straight out from his back; and with one shout: Hoicks! and Harkaway! we broke out into the open, and, with every nerve and muscle strained, and the joy of the chase in our hearts, we leaped onward to the contest. All the exhilaration and intense joy of youth and freedom and the exercise of life were in my veins, and I shouted Tally-ho! Harkaway, my boys! at the top of my voice.

A gentle hand was laid on mine and I awoke from my dream. The people were all smiling gravely, and the chorus was just finishing the last bars of that best of all finales: Tally-ho! It was the witchery of the music that called up the glorious past.

Then there was hunting for shawls and wraps, and such a din:

"Wasn't it grand, Father Dan?"

"Aren't you proud of your people, Father Dan?"

"Where is Moydore now, Father Dan?"

"Didn't we do well, Father Dan?"

And then Miss Campion came over demurely and asked:

"I hope you were pleased with our first performance, Father?"

And what could I say but that it was all beautiful and grand, and I hoped to hear it repeated, etc.

But then, when I had exhausted my enthusiasm, a band of these young fairies, their pretty faces flushed with excitement, and the stars in their curls bobbing and nodding at me, came around me.

"It's now our turn, Father Dan. We want one little dance before we go."

"What?" I cried, "children, like you, dancing! I'd be well in my way, indeed. Come now, sing 'Home, Sweet Home,' and away to Blanketland as fast as you can."

"Ah, do, Father Dan!"

"Ah, do, Father Dan!"

"One little dance!"

"We'll be home in half an hour!"

"Ah do, *Daddy* Dan!"

There was consternation. I knew that I was called by that affectionate, if very undignified title; but this was the first time it was spoken to my face; and there was horror on the faces of the young ones. But it carried the day. I looked around, and saw some white waistcoats peeping shyly behind a glass door.

"The boys are all gone home, I believe?" I said innocently.

"Oh, long and merry ago, Father. The lazy fellows wouldn't wait."

"And all the dancing will be amongst yourselves?"

Chorus: "Of course, Father!"

"And no waltzes or continental abominations?"

Chorus: "Oh, dear no!"

"And you'll all be in your beds at 12 o'clock?"

Chorus: "To the minute, Father."

"Well, God forgive me, but what can I do? Go on, you little heathens, and—"

"Thank you, Father—"

"Thank you, Father—"

"Thank you, Father—" etc., etc.

I went home with a troubled conscience, and I read that blessed Maynooth statute about dances. Then I had no sleep that night.

The doctor and the deputation called on me about a fortnight later to settle accounts. I thought they were not very enthusiastic. They left the door open, and sat near it.

"We came to settle about the concert, sir," said the doctor; "we thought you'd like to see our balance-sheet."

"Yes," I said, demurely, "and, of course, if the balance itself was convenient—"

"It isn't as much as we thought," said the doctor, laying a small brown parcel on the table. "The expenses were

enormous. Now, look at these," he said, softly detaining my hand, as it moved towards the parcel.

I read the list of expenses. It was appalling. I cast a corner of my eye further down, and read, without pretending to see anything:

Total Balance = 4*s.* 11½*d.*

"Boys," said I, as I saw them putting their hands over their mouths with that unmistakable Hibernian gesture, "you have done yourselves a great injustice."

"I assure you, sir," said the schoolmaster—

"You mistake my meaning," I interrupted. "What I was about to say was this—when young men give their services gratuitously, and undertake great labor in the cause of religion and charity, it would be most unfair to expect that they would also make a pecuniary sacrifice."

They looked relieved.

"Now, I have reason to know that you all have undergone great expense in connection with this concert."

There was a smirk of pharisaical satisfaction on their faces.

"But I cannot allow it. My conscience would not permit me. I see no record in this balance-sheet of the three dozen of Guinness' that was ordered for the dressing-room. And there is not a word about the box of Havanas, which Wm. Mescal ordered specially from Dublin; nor any mention of the soda-water and accompaniments that were hauled up in a basket through the back window. Really, I cannot allow it, gentlemen, your generosity is overpowering—"

The deep silence made me look around. They had vanished. I opened the brown parcel, and counted four shillings and elevenpence halfpenny in coppers.

CLERICAL CELIBACY.

THE controversies of recent times anent the possibility of a reunion between different Christian sects, East and West, with the Mother-Church of Rome, have caused the question of celibacy, as observed by the Latin clergy, to be mooted anew both from the historical and utilitarian or economic points of view.

My object here is to repeat briefly the statement of the Catholic side of the argument, not indeed for the purpose of confuting the slanderous allegations of those whose judgment of the Catholic priesthood is simply the expression of that low mental and moral estate which gauges the altitude of distant things by the limited reach of its own debased nature. I shall merely place before the honest-minded student the law of the Church and its actual observance from Apostolic times, and point out the sublime and fruitful nature of celibate life when sanctified by the lofty religious motives which actuate every true priest of the Catholic communion.

It may be truly said that the principle of clerical celibacy finds its ideal and type in the Church presented to us as the immaculate spouse of Christ. He, the Eternally Begotten, is *par excellence* the Virgin, born of a Virgin. From His Sacred Humanity blossoms forth the lily of purity, whose celestial perfume pervades the Church and draws noble souls with a constant longing for the possession of the angelic virtue. There is a certain fitness which makes the characteristics of sacrifice and purity tokens by which we recognize the ministers of the true Church, so that the terms virginity and priesthood become almost correlative. Those only who ignore the true nature of the Christian priesthood undervalue the necessity of clerical continency. This explains the fact that to many minds the very thought of a married clergy has something repugnant in it to Catholic instinct, or as Brownson, in his own vigorous way, says: "There would be a sort of bigamy in it, for the priest is wedded to the Church, his true spouse, and our spiritual Mother." It would be an exaggeration to claim absolute necessity for clerical celibacy; but as the temporal power is ordina-

rily necessary to the Pope for the full and free exercise of his spiritual mission, so the celibate priest may be said alone to possess that complete freedom of self-sacrifice and devotion in the exercise of his sublime mission, by which he seeks to subject men to the dominion of Christ, teaching and sanctifying them, and thus leading them to seek the one thing necessary through which they are to attain eternal happiness. And yet, celibacy is not a means to the end, but is rather a part of the end itself, and belongs to the character of the priest who is to represent, replace, and, so to speak, impersonate Christ to the people. *Sacerdos alter Christus.* He is to have no will but the Divine Will; he is to be guided by no spirit but His Divine Spirit; in heart and mind the priest of the New Law is to be one with Christ.

Concerning the spirit and will of our Blessed Lord in the matter of priestly continence, the Apostles are the best qualified interpreters. What they saw and heard of Him, they have delivered unto us. They encouraged, both by word and example, single life for the sake of Christ—*propter amorem Christi.* When St. Peter reminds the Master that the Apostles had left *all* things, abandoning their homes and wives in order to follow Him with undivided affection, he realizes that they made a sacrifice pleasing to Him; and he wonders what reward would be made for it. And Christ, who had inspired them to make this renunciation, showed them as recompense for it their heavenly thrones near His own in His Kingdom, making at the same time the like promise to all who would follow their example: "Amen, I say to you, there is no man that has left house, . . . or *wife*, or children for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting" (St. Luke xviii, 29). St. Paul is certainly a faithful exponent of the doctrine of Christ. The drift of the seventh chapter of his First Epistle to the Corinthians bears upon the preference of the celibate state to that of marriage: "It is good for them (the unmarried) if they so continue, even as I" (I Cor. vii, 8). He would that all men to whom it hath been given were even as himself, single. Why? In order

to be free, to escape the troubles of family life, and to attend without care for wife, to the service of Christ.

The Law of Clerical Celibacy.

It will be admitted by all as a matter of history, such as we glean it from the Gospels, that the Apostles, after their call, led a celibate life. It may be asked whether they enjoined celibacy by special decree or law upon their successors in the episcopate and priesthood, or whether they merely advised as preferable the state of habitual continence to those in Sacred Orders. If they made any law of celibacy, such as we have it in the Latin Church to-day, when was it actually introduced? The most ancient canonical rules in existence, which take us back to Apostolic times, and which applied to the clergy everywhere, are: (1) That none was to be promoted to the orders of deacon, priest, or bishop if he had been married more than once. (2) That a cleric in Sacred Orders was not permitted to contract marriage. (3) That bishops married before their consecration were thenceforth obliged to observe perfect continency. These three rules prevailed, as is attested by the ancient Fathers, at all times in both the Greek and the Latin Churches.

That a law of clerical celibacy which prohibits the exercise of the sacred functions by a married clergy existed in the Latin Church in the year 385 is proved by a letter of Pope Siricius addressed to Bishop Himerius of Tarragona. A similar law was in force in the East (the Greek Church) since the time of the Council of Trullo (692). Dr. Bickell in a paper[1] published some years ago, cleverly sustained the thesis that the law of celibacy was actually formulated by the Apostles. Whilst it is necessarily difficult to produce demonstrative proof of this, it is unquestionable that clerical celibacy, as a matter of fact, existed both in the East and West, ever since the days of the Apostles. If there was no written law for the priest, it was because it would be deemed unnecessary. To be a priest in those early days meant simply to give up all and follow

[1] *Innsbrucker Quartalschrift*, I, 1878.

Christ. The idea of marrying would hardly suggest itself to the minds of those who followed the example of Christ and the Apostles, and who were to stand in closest proximity to the Holy Eucharist. The Roman and Greek converts knew that even in pagan rites purity of body and soul was considered indispensable for those who exercised priestly functions or performed sacrificial acts. And if at all times chastity was highly valued and fondly cherished by the ministers of Christ, must it not have been their special glory in the days of martyrdom and truest heroism, when so many among the laity consecrated their virginity to God? Let us briefly examine whether or not clerical celibacy was observed in the West before the year 385, and in the East before 692.

We meet with no papal document concerning clerical celibacy during the first three centuries, simply because all our records of legislation during the ages of persecution are very scant. But the earliest papal or synodal decrees extant are so formulated as to show that they are simply the enforcement of an old law or rather of an old custom with the binding force of a law. In the present instance the violators of clerical celibacy are judged guilty of a grievous sin, a sacrilege, and are made subject to suspension. We have no instance in which clerics, who fall under this penalty, appeal to a former custom to the contrary, nor do they object to the obligation of celibacy as though it were a new restriction. The only excuse they do advance is that of the Reformers of the sixteenth century, namely, that marriage was permitted to the priests of the Old Testament (*veteri hoc lege concessum fuit*). Eighty years previous to the above-mentioned declaration of Pope Siricius, the Spanish Council of Elvira (305) enacted the following decree: "Placuit in totum prohibere episcopis, presbyteris et diaconibus vel omnibus clericis positis in monasterio abstinere se a conjugibus et non generare filios: quicumque vero fecerit, ab honore clericatus exterminetur." This is surely a very clear proof of the existence of clerical celibacy in the Latin Church before the days of St. Siricius.

Tertullian, in his work, *De Exhortatione Castitatis*, exhorts a widower to remain celibate, pointing to the chaste lives of

the clergy and consecrated virgins in these words: "Quanti igitur et quantae in ecclesiasticis ordinibus de continentia censentur, qui Deo nubere maluerunt, qui carnis suae honorem instituerunt, quique se jam illius pudoris filios dicaverunt, occidentes in se concupiscentiam libidinis et totum illud, quod intra paradisum non potuit admitti." The early literature of the Latin Fathers makes but scant reference to the state of clerical celibacy, even at the time when, according to the common consent of historians, it was universally observed by priests. St. Augustine barely mentions it in his numerous works, although he himself remained unmarried after his conversion and advocated the renewal, at several African synods, of previous canons regarding the celibacy of the clergy. And throughout the history of the Church during and after the fourth century we find that whenever Popes or Councils insist on the observance of clerical celibacy, they do so as on a point of ancient discipline, which they tacitly assume as dating back to the time of the Apostles. Pope Siricius expressly declares that he has no new law to offer, but simply enforces *quae apostolica et patrum constitutione sunt constituta.* In the year 390, the Council of Carthage decreed: "It becomes the consecrated bishops and priests of the Lord, as also the deacons and those who officiate at the holy mysteries, to be entirely continent, so that they may obtain from God what they ask in simplicity of heart, and thus observe *what the Apostles taught and antiquity has kept.*"

This argument of prescription also holds good for the Eastern Church. Dr. Bickell, in his treatise above mentioned, cites many passages from the legislation of the Syrian Church to show that clerical celibacy prevailed among the Syrian clergy of the second century, and that it was held to be of Apostolic origin. Among the Greek Fathers, the great Origen testifies to its existence, in his sixth homily *in Leviticum.* In his twenty-third homily *in Numeros* the same Father speaks as follows of the priest who celebrates Mass: "Illius est solius offerre sacrificium indesinens, qui indesinenti et perpetuae se devoverit castitati." St. Cyril of Jerusalem draws an argument for the fact of the virginity of Mary

as the mother of Christ from the constant observance of celibacy in the Christian priesthood. "Si enim is qui apud Jesum bene fungitur sacerdotis, abstinet a muliere: ipse Jesus quomodo ex viro et muliere proditurus foret." (*Catech. XII*, De Christo Incarnato.)

At the Synod of Neocæsarea (Cappadocia), some ten years before the Council of Nice, the following canon was enacted: "Presbyter si uxorem duxerit, ab ordine suo illum deponi debere; quodsi fornicatus fuerit vel adulterium commiserit, extra Ecclesiam abjici et ad poenitentiam inter laicos redigi oportet." The Ecumenical Council of Nice (325) has no special statute on celibacy (which was then generally observed); but it refers, in its third canon, to the domestics of bishops, priests, and deacons, forbidding residence, in their houses, of a spiritual sister (subintroductam), permitting only near relatives, such as a mother, sister, or aunt, to live at the rectory. Does not this clearly suppose the existence of clerical celibacy? It is true that the historian Socrates and his plagiarist, Sozomen, speak of the Council as intending to pass a canon enforcing universal obligation of clerical celibacy, which law was prevented from being passed at the instance of the holy Bishop Paphnutius of Egypt, who looked upon such a restriction as too severe for certain priests who were actually married. But the authority of leading historians discredits this account. Ruffinus and Theodoret, who give minute details of the Council, and speak of Paphnutius with great respect, make no mention of such an occurrence. It is well known, moreover, that Socrates was tainted with Novatianism, and posed as an avowed enemy of celibacy. St. Jerome, in his *Liber contra Vigilantium*, voices the spirit and practice of the Church in years subsequent to the Council of Nice: "Christ a virgin, Mary a virgin: they have consecrated and sanctified the state of virginity for both sexes. The Apostles were either virgins or continent after their election. Those are chosen as bishops, priests, and deacons who are either virgins or widowers or vowed to perpetual continency. In the Eastern and Western Churches 'aut virgines clericos recipiant aut continentes, aut si uxores habuerint, maritos esse desistunt.' St.

Epiphanius explicitly states that in his time—that is, during the latter part of the fourth century—priests observe the vow of chastity; but if the report be true that 'in some places (in quibusdam locis) priests live in conjugal intercourse,' it is assuredly not according to the law of the Church (hoc non est juxta canonem, sed juxta hominum mentem), for the Church, assisted by the Holy Ghost, has decreed otherwise."

Innocent I, Leo the Great, and Gregory the Great repeatedly enforce the original discipline. A synod, held at Tours in 461, moderated the ancient statute, which refused Holy Communion to married priests and Levites continuing marital intercourse, and substituted a decree which debarred them from the celebration or public participation in the holy Sacrifice.

After the fifth century an abuse crept into the Eastern Church, at that time harassed by Arianism, allowing priests and deacons to live with their wives whom they had married before taking Sacred Orders. In 692, the Council of Trullo sanctioned this custom, which prevails in the Greek Church to the present day. This practice admits married men to Holy Orders without obliging them to dismiss their wives, but it prescribes continence during specified times when they celebrate the holy mysteries, whilst it binds bishops to a strict observance of the former law. No one in Holy Orders is permitted to marry. Thus, the original law of celibacy finds recognition in its very violation. It seems that the Eastern custom found no favor in the Latin Church. The first apparent approval, for the East, is found in some words of Pope Stephen IX, in the eleventh century.

The observance of the law was universally recognized in the Latin Church until the tenth century, when a general laxity among the clergy in Italy, France, Germany, and England made marriages of priests quite numerous. Such marriages, although expressly forbidden by the existing laws of Church and State, and declared invalid, were, nevertheless, celebrated publicly. Those who defended the practice quoted Scripture for their support, as Luther did subsequently. Despite the decrees of local synods and papal mandates, which stigmatized the evil and pointed out remedies, the abuse went on until the indomit-

able Pope Gregory VII ascended the chair of Peter, and, like a mighty wind, shook and purified the clerical order. This fact has given color to the absurd assertion of non-Catholic writers who maintain that Gregory VII first introduced clerical celibacy into the Latin Church. Before him more than two hundred councils and synods had upheld the obligation. He had no new rule to make; he enforced, with characteristic energy and perseverance, the old-standing decrees and excluded married priests from every ecclesiastical function and benefice. Heedless of the remonstrances of numerous timid and worldly-minded bishops, he publicly decreed: "Si qui sunt presbyteri vel diaconi vel subdiaconi, qui in crimine fornicationis jaceant, interdicimus eis ex Dei parte Omnipotentis et sancti Petri auctoritate ecclesiae introitum, usque dum poeniteant et emendent. Si qui vero in peccato suo perseverare maluerint, nullus vestrum eorum audire praesumat officium: quia benedictio eorum vertitur in maledictionem et oratio in peccatum, Domino testante per Prophetam: *Maledicam*, inquit, *benedictionibus vestris*." Alexander III went a step further and ordained that any cleric in minor orders who contracted marriage should forfeit all clerical offices and privileges. Boniface VIII gave back to married minorists the *privilegia canonis et fori*, but on condition of their wearing the tonsure and the clerical dress. In the present discipline of the Church those only are admitted to tonsure and minor orders who are celibates and actually intend to so remain with the view of proceeding to Sacred Orders.

Such is in short the history of clerical celibacy. No one in our days seriously questions its canonical obligation, although there are not wanting those who argue against the wisdom and propriety of such legislation.

Why Priests Do Not Wed.

There is not to be found a single instance in all history when the Church recommended marriage to any of her consecrated ministers. Yet she honors and reverences the Sacrament of Matrimony. She teaches her children, as St. Paul, that matrimony is a great Sacrament in Christ and in His Church, and

her celibate priest is the appointed guardian of its noble dignity; and just because he is not wedded to a wife, he is able, like St. John the Baptist, to defend the marriage tie so effectively and at the risk of his life.

Before the Virgin-birth of Christ, celibate life was held in contempt and reproach. Jews and pagans alike held this state in reprobation. But with the advent of Christ a new world of holy and chaste desires sprang into being.

> Then shone the glorious Celibate at length,
> Robed in the dazzling lightnings of his strength,
> Surpassing spells of earth and marriage vow,
> As soul the body, heaven this world below,
> The eternal peace of saints life's troubled span,
> And the high throne of God the haunts of man.
> So now there circles round the King of Light
> A heaven on earth, a blameless court and bright,
> Aiming as emblems of their God to shine,
> Christ in their heart, and on their brow His sign,
> Soft funeral lights in the world's twilight dim,
> Seeing their God, and ever one with Him.

So sang St. Gregory Nazianzen in the fourth century. His mother had consecrated him to God, even before his birth. It is the love of Jesus Christ, the desire to imitate His holy example, which constitutes the first and principal reason of sacerdotal purity. He, the King of virgins, *qui pascit inter lilia*, creates that holy desire of chastity in noble souls, and gives the needed grace to lead a pure and single life. And that such a higher life is possible for sinful but regenerated man is evident from the lives of millions who have given themselves by the vow of purity to Christ. To deny the possibility of celibacy is to deliver man to the curse of animal necessity. To say that man cannot live continently is to degrade human nature to the level of the brute. Listen to Cicero, who advocates the power of man to refrain from sensual pleasures: "Ab iis abstinere minime est difficile, si aut valetudo, aut officium, aut fama postulat."

But does it not seem unnatural to force a youth to renounce

marriage forever? I answer that sacerdotal chastity is not an unnatural condition for man, although it transcends the ordinary or natural state of life. Marriage is not the only means to neutralize the concupiscence of the flesh; prayer, mortification, and the avoidance of dangerous occasions are far more efficacious to curb the evil inclinations of the flesh. Experience proves that there are fewer violations of the sacred vows which religious take upon themselves in celibacy than of the marriage troth. Nor can it be justly said that a candidate for Orders is *forced* to pronounce the vow of chastity. Where and when did the Church ever oblige any one to a celibate life? When did she command any one to make such a vow? Nay, she occasionally refuses to recognize such a promise. According to the teaching of theology, the sacred order of the subdiaconate is rendered invalid *ex causa vis et metûs;* that is to say, whenever any force, moral or physical, has been exercised upon the candidate against his will. None will deny that the Church has a perfect right to prescribe the conditions on which a man wishing to consecrate his life to God in the priesthood may find the realization of his desires. No one is compelled to become a priest; consequently no one is forced to take up the life of a celibate. Far from urging the candidates for subdiaconate to embrace the entailed celibacy, the ordaining prelate warns them against acting hastily, and points to the conditions: "Iterum atque iterum considerare debetis attente, quod onus hodie ultro appetitis. Hactenus liberi estis . . . dum tempus est, cogitate." With cheerful hearts and unrestrained liberty, thousands of young men, in the prime of life, yearly approach the successors of the Apostles and plight themselves to a virgin life. The thought of devoting our affections wholly to Christ by renouncing all earthly love has in itself a fascinating attraction which urges us towards the holy state of the priesthood. And when the sacred call reaches us, we realize, to use the thought of St. Gregory Nazianzen, that—

> Then Christ drew near us, and the Virgin-Born
> Spoke the new call to join the virgin-train.
> So now towards highest heaven our brows we raised
> Exultingly, and without let or bond,

Leaving no heir to this poor tabernacle
To ape us when our wretched frame is broke;
But solitary with Almighty God,
And truest souls to bear us company.

The fear that through the spread of clerical celibacy the propagation of the human race would be endangered cannot be seriously entertained. History has verified plainly the words of St. Ambrose:

Ubi paucae sunt virgines, ibi pauciores homines;
Ubi plures virgines, ibi numerosiores homines.

We have no inclination to sing the praises of bachelor life. A young man who refuses to enter married life from sordid or selfish motives deserves that to him the avenues of social life be closed. But he who abstains from marriage for the sake of devoting himself to the service of God, to works of religion, of charity, and of science, has a just claim to the respect of those who adore God and love honor and virtue.

"He that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided," says the Apostle of the Gentiles. (I Cor. vii, 33.)

The man whom Christ sends upon an Apostolic mission, who undertakes the serious work of waging war against the enemies of God's law, of defending the interests of immortal souls, must be free from the trammels of family life, and from the engrossing cares of domestic obligation. "The Catholic Church has this rule of celibacy," says the Protestant Cobbett, "that those who have flocks to watch over, or, in the language of our Protestant Church, who have the care of souls, should have as few as possible of other cares, and should, by all means, be free from those incessant and sometimes racking cares which are inseparable from a wife and family. What priest who has a wife and family will not think more about them than about his flock? Will he, when any part of that family is in distress, from illness or other cause, be wholly devoted, body and mind, to his flock? Will he be as ready to give alms or aid of any sort to the

poor as he would be if he had no family to provide for? Will he never be tempted to swerve from his duty in order to provide patronage for his sons and for the husbands of his daughters? Will he always as boldly stand up and reprove the lord or the squire for their oppressions and vices as he would do if he had no son for whom to get a benefice, a commission, or a sinecure? Will his wife never have her partialities, her tattlings, her bickerings, amongst his flock, and never, on any account, induce him to act towards any part of that flock contrary to the strict dictates of his sacred duty? And to omit hundreds, yes, hundreds of reasons that might, in addition, be suggested, will the married priest be as ready as the unmarried one to appear at the bedside of sickness and contagion? Here it is that the calls on him are most imperative, and here it is that the married priest will, and with nature on his side, be deaf to those calls." Then the writer mentions one instance among many. During the period of the war of 1776, a contagious fever broke out in England among imprisoned soldiers. Catholics were faithfully attended by zealous priests; Protestants called in vain for their ministers to assist them in their last moments. The parsons are reported as having given their characteristic avowal: "We are not more afraid, as individuals, to face death than the priests are; but we must not carry poisonous contagion into the bosoms of our families."

Nearly in every sphere of life we find that the men who devoted themselves to the carrying out of some great and noble design eschewed the ties and attractions of married life. The greatest theologians, philosophers, historians, and painters were men who led single lives. They had, so to speak, no time to marry; they lived in a clearer atmosphere than the ordinary mortals; they had higher ideals than "the female form divine." What painter but a virgin could have produced those angelic forms and faces of the Monk of Fiesole. Thoughtful men, such as Leibnitz and Böhmer, though Protestants themselves, considered single life the proper one for a man who devotes himself to the higher studies of philosophy or history.

Celibacy encircles the brow of Christ's minister with a mysterious halo, and gives to him instinctively an exalted

position. If worldlings fail to be attracted by him they are forced to respect him and frequently to admire him as a superior being. And whenever a priest is—though it rarely happens—unmindful of this high dignity which arises from the faithful observance of his vow of celibacy, he becomes an object of pity to Catholics and of scorn to non-Catholics.

To assume that celibacy produces a morbid aversion against social intercourse, or dries up that sympathy for the other sex which the laws of humanity and society oblige us to observe towards all, is to misjudge the effects of a renunciation which has its very root in charity towards all. Whilst the priest recognizes as his bride the Church, more fascinating in her supernatural charms than any which earth could hold out to him, he sees in her also the mother of the poor, the bereaved, the afflicted of every kind, to whose assistance he is pledged as a son of the same parent, and in imitation of the same generous love. He takes the place of a father to the needy children of his mother, and as such he lavishes all his affections, all his anxious care on them. And his purity and detachment become the secret of his strength and influence; so that the words of St. Augustine, spoken in praise of St. Joseph, may be applied to him: "Tanto firmior pater, quanto castior pater." No earthly father is required to make such sacrifices as is the priest who devotes himself, soul and body, to the spiritual, and often temporal, welfare of his children.

It boots nothing to say that these are transcendental ideas, pious imaginations, poets' dreams, which have no counterpart in the life of the man of flesh and blood, who is subject to the passions. Surely the spiritual is no less real than the material. The soul is not less than the body. The spiritual offspring must be valued at a much higher rate than that which is perishable in man. The history of the individual, as well as that of mankind in general, is borne up and directed by ideals. The idea of clerical celibacy, carried out in practice in the discipline of the Catholic Church, has been the salt of practical Christianity; and, because based on God's word, it must needs continue to fructify in His Church to the end of days.

Louvain, Belgium. WILLIAM STANG.

ST. PAUL AND COMPANIONS ON THEIR WAY TO EUROPE.

A Sketch of Apostolic Summer Travel.

IT was during the warm season that St. Paul, whilst on his second missionary journey, came to Philippi. He had with him a small company of distinguished Christian gentlemen. At the start there had been only Silas, or, as the polite society of Antioch would call him, Silvanus. He was the most prominent—a Roman citizen (Acts xvi, 37), born of Hellenist Jewish family, one of the chief ecclesiastics (*ἀνὴρ ἡγούμενος*) at Jerusalem, diocesan consultor, and afterwards Apostolic Delegate to Syria (Acts xv, 22), as well as *προφήτης* (Acts xv, 32), that is to say, professor of theology to the neophytes. Thus he enjoyed that influence which arises from the combined gifts of birth, talent, and station. He had just returned from the South (Acts xv, 27), on important ecclesiastical business (the Council of Jerusalem), and the invitation of St. Paul, who met him at Antioch, to take a trip North into the regions of the Taurus Mountains, was very welcome to him. Of course, their business would be to preach and instruct and organize whilst they were visiting old friends of St. Paul, to whose native city, Tarsus, they would journey by the nearest land route, and thence further north. At the time when they set out from Antioch neither of them had any intention of going to Europe. They had taken with them scant necessaries for the land journey, for they were sure, even if it had been their custom to take trunks (which it was not), that they would meet acquaintances nearly everywhere during the first part of their journey. It would suffice to have a few charts or such guide-books as were used at the time to mark the Roman roads into Bithynia, whither they meant, of course, to go. Silas would have to take some volumes of canon law containing the "Acta et Decreta" of the previous Council of Jerusalem, which he had brought with him for the direction of the clergy in the northern and western (Syria and Cilicia—Acts xv, 23) dioceses. Some say that the Apostles had admitted the Presbyterians to the council—

ἀποστόλων χαὶ πρεσβυτέρων (Acts xvi, 4)[1]—establishing a sort of precedent for the future Parliaments of Religions; however that be, we know that these Presbyterians, and Silas as one of their leaders, were loyal subjects of the Pope of Rome and therefore right good Roman Catholics.[2] After passing through Northern Syria, along the coast of the Mediterranean, then westward to Tarsus, the dear old home of St. Paul, the two had stopped at Lycaonia. Following the road which leads through the Cilician pass, over the Taurus, they had come to Derbe, and thence by a few days' easy journey reached Lystra. This was a town where St. Paul had given a mission in company with Barnabas during a former journey, and it must have gladdened his heart to notice how joyfully the old friends there welcomed him and his distinguished companion Silas, after an absence of several years. Whilst enjoying the hospitality of these good Christians the Apostle called for those who, at his former visit, had given special promise of continuing the apostolic work when he himself might be no longer with them. Among these he remembered a sweet-faced boy, child of a pagan father, but watched over by his pious mother, Eunice, and by Lois, the grandmother, who had first embraced the faith of Christ (II Tim. i, 5). The child of twelve had grown to be a youth nigh on to twenty. Gentle and sensitive even unto tears (II Tim. i, 4), shrinking from prominence and responsibility (I Tim. iv, 12–16; v, 20–23; I Cor. iv, 17; xvi, 10; II Tim. ii, 1–7), the young man had made marvellous strides in the ascetical life, and by it had gained that singular influence over those around him which genuine piety, by a seeming paradox, develops in those who least covet such influence. The people of Lystra and Iconium, a neighboring community, were full

[1] Φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων. These words, though wanting in the Greek text of Chapter xv, 40, of the *Acts*, where the Vulgate gives them, are found in the fourth verse of the following chapter, and admitted by all critics as a genuine part of the text.

[2] The common inference from the testimony of the Fathers, as well as from the internal evidence of the Epistles of St. Paul, is that St. Peter founded the Church in Rome as early as 42, that is, about ten years before the voyage here spoken of.

of praise for the youth, and "those who had deepest insight into character and spoke with a prophetic utterance, pointed to him (I Tim. i, 18; and iv, 14), as others had pointed before to Paul and Barnabas (Acts xiii, 2), as specially fit for the missionary work in which the Apostle was engaged."[3] St. Paul and Silas did not long hesitate; and the youth, though frail of constitution, was quickly persuaded to join the two; in truth, the delicacy of his health may have afforded additional reason why his friends should second his undertaking the journey which would benefit him, whilst it gave the Apostle an opportunity to direct and moderate the zeal of the big-hearted young seminarist.

The three companions went through Phrygia and Galatia as far as Ancyra. They should have gone on further north; but some divine force, which acted like a definite presentiment, kept them back, despite the pronounced wish of St. Paul. So they pursued the road which divides Bithynia from Phrygia and leads towards the Mysian province. Here the same inward monition prevented them from visiting the numerous Jewish communities scattered through that district, and impelled them to go on to Troas. Troas, fraught with the memories of Ilium close by, was a beautiful city on the brink of the Ægean, linking Asia with Europe. The inhabitants were, like the average New Yorker, convinced that life was not worth living outside of Troas, and that the Romans, in consequence of the legend of their origin from Troy, must share this feeling, wherever they might dwell. The fact is that Cæsar (Sueton. Cæs., 79) had a plan of making Troas the seat of the empire; and Augustus seems to have had similar dreams (Hor. Carm. III, 3, 57), which Constantine revived at a later date, as may be gleaned even from its present name—Eski Stambul (Old Constantinople). A short period of rest here by the open sea would have benefited both St. Paul, who had been taken sick shortly before on the way through Galatia (Gal. iv, 13), and young Timothy, for whom seashore life was a great change. But the Apostle was of too active a disposition; he did not care for repose. Nevertheless, he

[3] Prof. E. H. Plumptre, in Smith's *Dict.*, art., "Timothy."

hesitated what to do since there appeared no field for favorable missionary work among the self-sufficient people of the place where he was. The doubt was solved by an unexpected invitation to take a trip to Europe.

It came about in this wise. St. Paul one night had a dream. He thought he saw a "Macedonian standing and beseeching him, and saying: 'Pass over into Macedonia and help us.'" (Acts xvi, 9.) The incident made a deep impression on him, and he felt that he should follow the invitation. If anything had been wanting to confirm this conviction, it was dispelled by his meeting, about this time, with a certain Dr. Lucas, or, as his Roman acquaintances would call him, Lucianus, who, it appears, was disposed to take the same journey. Indeed it has been stated by some writers who comment on this incident that the mysterious stranger from Macedon, who appeared to St. Paul at night, was no other than the physician Lucas himself. That he should be anxious to see the new philosophy of life which St. Paul preached introduced among the cultured inhabitants of Philippi, would seem the more natural if, as has been asserted, Dr. Luke himself was a native of that city. At all events, we may assume that he was quite at home in Macedonia, and other reasons were found to recommend him as a companion of travel. To his knowledge of medicine and general culture as an artist (Nicephorus ii, 43) he joined the experience of an accomplished sailor. His proficiency in the naval science of the day is quite apparent from his accurate description of the shipwreck later on (Acts xxvii, 16–41), and has led writers like Smith[4] to conjecture that he exercised his art of healing in the huge and crowded merchant vessels which were incessantly coasting from point to point along the Mediterranean. Furthermore, he was a writer, a man of literary taste, "a close observer," says Farrar, "a careful narrator, a man of cultivated intellect and possessed of a good Greek style." This faculty would be brought into requisition on several accounts. In the first place, the party, though disposed to "rough it," in the fashion of Bayard Taylor, of Kennett Square, "with

[4] Voyage and Shipwreck, page 15. See Farrar's *Life and Work of St. Paul*, Book v, c. 24.

knapsack and staff," would be likely to visit the Asiatic centres of Greek culture, where for many reasons it was important that they should reach with their new system of divine philosophy, not only the masses, but the educated and refined. St. Paul knew, from his experience with Sergius Paulus, the proconsul whom he had visited on a previous journey in Cyprus, how much such influence helped to support the newly established congregations, and the present journey would offer many opportunities for strengthening the neophites by procuring them the protection of the higher class of society. A scholarly man who could approach the fastidious or suspicious "Upper Ten" by the always permissible entry of an engaging epistolary style, was therefore a decidedly important factor in this company. Moreover, as they were to take instructions from the Mother Church to the new suffragan dioceses (Acts xv, 4 and 41), so they were to bring back a report of their experience and work. This entailed the constant taking of notes, a digest of which would be submitted to the Apostolic College, with its head the Pope, who, though still active in episcopal visitations to the churches founded by himself, had already fixed his principal See at Rome.[5] The report made by St. Luke is embodied in the *Acts of the Apostles* written by him, and furnishing to us an inspired record from which we draw edifying example of Christian life and doctrine, such as it was practised and taught in the Apostolic Church. Thus St. Luke, with his education and with "a character gentle and manly, sympathetic and self-denying" (Farrar, *loc. cit.*), who became later known to all the Apostolic group of friends as "Luke, the most beloved physician" (Coloss. iv, 14), fitted admirably into this company of Paulist clerics about to cross the sea.

They did not loiter long at Troas, but took a fast vessel (Acts xx, 5) which made the whole journey in two days, though on a subsequent occasion, when St. Paul returned this

[5] The usual date, as was mentioned above, which has been assigned for the beginning of St. Peter's first sojourn in Rome is A. D. 42. St. Paul's present journey was nearly ten years later. *Cf. Christ. Apology*, Schanz, transl. Clancey and Schobel, Vol. III, pp. 470–479.

way, it took him five days. They went straight on to Samothrace, an island in the Ægean, half way between the Asiatic and European coastlines. Here they rested over night in the harbor, and on the following day set sail again for Neapolis, the modern Cavallo. The winds were, as we have intimated, favorable, and thus they soon found themselves on European soil (in Thrace). The party started at once along the Roman *Via Egnatia*, which road brings the traveller through a narrow pass over the Pangæon ridge. As soon as they reached the top of the mountain they could see before them Philippi, a noble city, indeed the first of Macedonian cities, though not the capital. Augustus had made it a garrison for the Roman militia, where soldiers were recruited from all the Italian towns (Dio Cassius, 51, 4), and it enjoyed the privilege of the *jus italicum*, which made it a residence also of noted Roman officials. There were but few Jewish families in the place, and these had no regular synagogue, as in other cities of the dominion. With Dr. Luke for a guide, the little party visited portions of the city during the first few days, but on Saturday they went out of one of the gates leading toward the meadows watered by the Gangites (Anghista), a pleasant though not very large river, beside which they hoped to find a quiet place to pray, and where they might, in all likelihood, meet devout people of the Hebrew race, since these were accustomed to retire to similar secluded spots near the water for the performance, in common, of their religious devotions. These are the rites of which Tertullian speaks as "orationes littorales" (*Adv. Nat.*, I, 13), which included certain ablutions.

As our party of Christian gentlemen came upon the spot they noticed a coterie of ladies, seemingly engaged in the devotional exercises of which we have spoken. Now, apart from that sense of delicacy which would naturally have forbidden our travellers to intrude upon a circle of women, and strangers to them, there existed a particularly high standard of social etiquette among the Greek inhabitants of this part of the Roman Empire, which might have made them shy of intrusion. Lightfoot (Philip., page 55, in Farrar's *Life*, page

276) calls attention to this fact, that "among the Macedonians women occupied a more independent position, and were held in higher honor than in other parts of the world." The social condition of the Philippians resembled in this respect the social temper of the United States, where, whilst respect and urbanity are shown to a woman far above that which is accorded to her sex in European society, she is, at the same time, in a much wider sense the mistress of her own actions —perhaps just because she is always sure of protection in case she should stand in need of it.

On the other hand, there is no influence under which the artificial barriers of social restriction break so readily as the mutual recognition of religious or philanthropic motives of action. This is the secret of those unique relations which spring up without premeditation or arrangement between a pastor and his people, and by which a priest spontaneously assumes the attitude of father and guide even towards those who are much older and more experienced than himself. St. Paul was a Pharisee and the son of a Pharisee, a gentleman, as has been shown elsewhere,[6] both by birth and education; and the earnestness of his zealous love for the fulfilment of the law of his fathers must have animated his whole being and shone forth in his exterior. It is said that men can tell a priest no matter how he disguise himself. And so there was, no doubt, in the face and manner of St. Paul that which betokened the man of true faith and holy purpose. With that modest liberty of spirit which is born of truth and begets confidence by the very simplicity of its manner, the Apostle and his companions saluted the ladies in the Hebrew fashion—שָׁלוֹם. The voice and manner of the men, and perhaps the sweetly bashful mien of the youth Timotheus, made the women at once return respectful acknowledgment to the kindly priest. It is not difficult to imagine how they sat down by the river bank; how St. Paul began to speak, gradually glowing with the fire of his fervent love for Christ, as he dwelt upon the angelic message of the Messiah come, the New Law, and the future Church, whilst tears burst from his manly eyes as he recalled the episode of

[6] *The Gentlemanliness of St. Paul*, AM. ECCL. REVIEW, Vol. III, 321.

his own blind zeal before the wondrous mercy of the Saviour came to him on the road to Damascus.

Never had these women heard such eloquence. If the Greek rhetoricians could have charmed them at any time by their silver-tongued cadences, their words were like the sounding of brass or the tinklings of senseless bells in comparison with this man's burning words, who spoke as one having power to open the gates of heaven and of hell.

Amongst the ladies who listened, was one named Lydia. An importer of Asiatic purple stuffs, her business, which might be compared to that of a Parisian or London *modiste*, had brought her from Thyatira in the Lydian country, to Philippi. Thyatira was famous for its establishments and factories, furnishing rare dyes of purple to all the fashionable world of Greece and Rome. By some special arrangement it had been made a colony of Macedon (Strabo, XIII, 4), and thus found rich markets at Philippi. Madame Lydia may have been married; but no mention is made of her husband. She was, at all events, influential and wealthy, and thus could afford to offer generous hospitality to these noble-minded strangers who had impressed her so deeply with the truth of their doctrine. But she did not venture to take at once this liberty, however much she might have been prompted to do so by her regard for the travellers, in whom she recognized such exceptional gifts. She craved instruction both for herself and her household; and when she had become convinced of the truth of the Apostolic faith, she, and those who depended upon her, embraced it with all their heart. It was only after this that she made the proposal to the Apostle and his companions to accept the offices of hospitality under her ample roof. St. Paul was not inclined to put himself under compliment. It was not his way to accept invitations of this sort. It was his boast that he depended on no man, and paid everywhere for his board and lodging. Accordingly, he politely refused to take advantage of the offer to spend some time at this lady's cottage, which was so convenient to the seaside, and commanded, at the same time, a view of the mountain range to the east. But Madame

Lydia, with the gentle insistance of devout people, repeated her request, until St. Paul, together with his gentlemanly companions, saw no way of refusing without distressing the lady; and for once he went back on the principle alluded to, namely, "Work for your living and pay for what you get." That principle holds good everywhere, but it happily does not exclude the offices of true friendship. Subsequent events showed that Lydia, and indeed all the Philippian converts, became the dearest friends of St. Paul. They proved to be the only ones, of all the numerous communities with whom he came in contact, from whom, even in later days, he accepted any gifts. They sent him money, following up his needs with childlike solicitude, time and again after his departure, and he accepted it with touching gratitude from these cherished friends, though he protested, in his affectionate way, that he did not want it for himself. "I have all, and abound," he wrote to them in a letter, later on, from Rome, where he was then in prison, "having received the things you sent, an odor of sweetness, an acceptable sacrifice pleasing to God. And may my God supply all your want, according to His riches in Jesus Christ." (Philip. iv, 17–19.) The letter of St. Paul to the Philippians is, indeed, a charming memorial of the edifying relations he contracted with that people during the short weeks he spent in their city. It would hardly fit into our picture to dwell on the last days of his sojourn here, when he and his companions had trouble and bitterness through the envious malice of those who found their material interests weakened by the influence of St. Paul's teaching and action. They were taken to prison on a false charge of disturbance and treated with indignity. It all tended only to intensify the mutual attachment between the Apostle and his new-born flock. He knew how to draw good out of evil, and the injury aimed against him brought its reaction. Before he left the city with Silas, he paid another visit to his hostess, Lydia, to thank her; then he bade all the friends good-by and continued his journey further west into Greece. It turned out to be a lengthy tour by sea, back along the Greek shore through the Mediterranean to Cæsarea, in Palestine. Dr. Luke remained

behind in Philippi, and Timothy, too, loitered for some time among the faithful, who had begun to love him dearly and were loath to let him go before he had taught their children the beatitudes of Christ.

Years after this, on his third missionary journey, St. Paul went twice to visit his Philippian friends (Acts xx, 1–6). And before his death he sent them, from Rome, through their bishop, Epaphroditus, who had been making his visit *ad limina*, that beautiful message of four chapters, redolent with the perfume of divine inspiration, to which the Holy Ghost has deigned to affix the seal of canonicity.

H. J. HEUSER.

THE OBLIGATION OF VERACITY.

TRUTHFULNESS is one of the most important social virtues, but there are times when it is a duty to conceal the truth. A member of the Government, for instance, may have knowledge which, if published, would cause a war or a revolution; so, too, a confidential clerk might ruin his employers by an untimely revelation; lawyers, doctors, priests, and others are often the depositaries of important secrets confided to them by those who seek their help or advice. In all these cases it is a duty to conceal the truth, and if hard pressed by an impertinent questioner, the denial of all knowledge of the fact or of the fact itself may be not only lawful but of obligation, when this is the only means of concealment.

Is such a denial a lie? When and on what principles is it justifiable?

There is some difference of opinion as to what a lie is and why it is wrong, though all right-thinking people will agree in condemning it.

Some writers distinguish a lie from a falsehood, making the former an offence against justice—a "*privatio veri debiti*"—though assigning different reasons for the truth being due. Paley, for instance, held it a breach of promise (to speak the truth) "which is tacitly given in all conversation because we

know it is expected of us;" Grotius, a violation of our neighbor's right "to form a true judgment of the conception of our mind, which by a silent contract we are presumed to owe him."

St. Augustine defined a lie as untruth spoken with intent to deceive; this definition, however, though more comprehensive, does not include all forms of falsehood, for it is quite possible to speak untruthfully without intending to deceive; exaggeration, for instance, is untruthful, though sometimes there may be no intention to deceive; so, too, the habitual liar does not always intend to deceive.

St. Thomas held every deliberate falsehood to be a lie, and defined it simply as "*locutio contra mentem*," distinguishing three elements: the untrue statement, which constitutes the *material* falsehood and may be due to ignorance, error, want of reflection, etc.; the will to utter what the mind knows to be false, which constitutes the *formal* lie, and is present in every deliberate falsehood, giving it its specific character; and the intention to deceive, which completes and perfects, but is not essential to a lie and may in some cases be absent.

This, then, is the simplest and most comprehensive definition we may adopt; but it must be noticed that "*locutio*" here means speech in the strict sense, *i. e.*, a serious manifestation of our mind by words, writing or other *recognized* signs. So that rhetorical figures and ornaments of speech, fables, parables, recitations, etc., are not "speech" in this sense; neither can we lie by soliloquising or speaking to brutes or inanimate objects, for we do not manifest our mind to ourselves by outward signs, neither can we do so to beings incapable of understanding us. (We may, of course, deceive ourselves, but the act is a mental one quite independent of outward signs and of a totally different nature from the act of deceiving others.) Again, as words are arbitrary signs used by man to express his thoughts, there can be no "*locutio contra mentem*" in using phrases which have a generally understood meaning, such, for instance as "not at home," "not guilty," etc.; or to use ordinary expressions of civility, to sign one's self "your obedient servant"

when writing to one held to be an inferior, or to express "one's pleasure" in accepting a troublesome invitation—this last point, it may be remarked, explains what looks like gross flattery and untruthfulness in the writings of many eminent Christians living under the later Roman Empire. Living in a period of decaying and degraded civilization, they used phrases which at the time were considered ordinary expressions of civility, but would now be looked upon as the grossest flattery.

The question, then, is why is a lie in this sense, as embracing all forms of deliberate falsehood, wrong?

That it is *extrinsically* evil—evil on account of its injurious effects—is admitted by all.

When we consider the harm done to society by the loosening of the bonds of mutual trust and confidence and by the suspicions, misunderstandings, resentments, etc., to which lying gives rise, as well as the harm done to the individual, both the ignorance and error caused him and the specific injury the particular lie may do him; and when we further take into account all the remote consequences of lying, and its degrading and demoralizing effect on the character of the speaker, its tendency to foster moral cowardice and the other mean vices which usually accompany it, there can be no question about the moral evil of lying, or that it is rightly branded as disgraceful, the refuge of the coward and the knave.

But are these the only reasons? Is falsehood only *extrinsically* evil—evil from its circumstances and consequences, and not in itself?

If so, then just as homicide is lawful in war or self-defence, and the taking of food which does not belong to us when in danger of starvation, falsehood then, too, may be lawful when there is a grave reason to justify it, when the evil can be averted or compensated by some greater good; and on the ground that a lie is not *intrinsically* evil, we may use it as a means to an end, for although it is not lawful "to do evil that good may come of it" we may do that which is neither good nor evil in itself for the sake of some good and proportionately important object, even if we foresee that evil *we do not intend* will follow

from it. Thus, it is lawful to build a factory even if it be certain that the vice of the neighborhood will be increased thereby; or to declare war in a just cause, though much misery to innocent persons will be caused thereby; or to hold fairs, markets, etc., though these may be the occasion of thieving, drunkenness, etc.

This view has been held by Plato and some of the early Fathers of the Church, by the majority of Protestant and many Catholic writers (of whom Cardinal Newman gives a list in the *Apologia*), as well as by the Utilitarian school of moralists. If we accept it, however, it is not easy to explain why God cannot lie, just as He can destroy life or property. That He never does so is an article of Catholic faith; that He absolutely could not do so is difficult to prove on this assumption (on the ground that a lie is *intrinsically* evil, it would of course be repugnant to the perfection of the Divine Nature); to say He has no need of such shifts is hardly an answer to the difficulty.

But is falsehood only *extrinsically* evil? Is it not also intrinsically evil, *i.e.*, evil in itself and not merely from its circumstances?

According to Aristotle, "Falsehood of any kind, considered entirely by itself, and without reference to consequences, is disgraceful and blamable." St. Augustine and St. Thomas, who have been followed by the great majority of Catholic theologians, are of the same opinion. Kant held this view very strongly, and would even forbid the use of accepted phrases.

The proof of this doctrine, though subtle, seems conclusive.

Whatever is contrary to reason is sinful; there may be acts which in themselves are not contrary to reason, which are wrong because they are forbidden, not forbidden because they are wrong, as servile work on Sunday; but there is no deliberate thought, word, or deed contrary to reason which is not, *ipso facto*, sinful. For in ultimate analysis our reason is the impress of the Divine law given us to guide us through life. He who has made all things has made nothing without

a purpose; but while irrational creatures play their part in the economy of the universe and attain their ends by acting according to their natures or their instincts, man knows his end and what actions are and what are not conducive to the attainment of it. Thus, chemical elements, for instance, unite and act according to their nature; a brute eats and drinks to satisfy the cravings of appetite; but man, while satisfying his appetite, knows that food and drink are to be used primarily for the sake of bodily health, and secondarily to enable him to discharge efficiently the duties of his state. The judgment of his practical reason, declaring that certain actions are or are not conducive to the attainment of the end intended by Nature in the particular case, is called the natural law. It may be sometimes lawful to forego the secondary for the sake of more perfectly attaining the primary end, *v.g.*, by a use of alcohol, drugs, etc., which incapacitate for mental work, for the sake of health; but an action which destroys the primary end can never be lawful, *v.g.*, an abuse of food or drink which destroys health. Such an action is said to be contrary to a primary precept of the natural law.

That falsehood, in itself and apart from all circumstances and consequences, is contrary to reason, follows from the fact that speech is a manifestation of thought, and is principally intended by nature as a means of communicating our mind to others—as our reason plainly tells us; consequently, falsehood, by which we outwardly signify what we do not inwardly think, and are thus in contradiction with ourselves, is discordant and inordinate, an abuse of speech by destroying the principal end intended by nature, and so contrary to the dictates of right reason and degrading to our nature.

It is this element of discord, present in every deliberate falsehood, that renders a lie impossible for Him to whom we pray, "who can neither deceive nor be deceived."

It may be said that this element of evil is not a very grave one; but it must be remembered that it seldom occurs by itself, and the *extrinsic* evil of a particular lie may make it a very grave matter indeed.

On the ground, then, that falsehood is *intrinsically* evil, no

good end can justify its use. Thus, the *charitable* lie must be held illicit—it may be a duty to conceal bad news from a sick person, but it is not lawful to invent good news in order to cheer him up—much more so the *useful* lie told for our own sake; so, too, the *jocose* lie, unless it be evident from our manner that we are not speaking seriously, in which case our whole bearing, together with the words used, sufficiently manifest our meaning, our words by themselves being but part of the "*locutio*."

Extreme cases, where the good to be gained is enormously great, and the evil reduced to a minimum, can easily be imagined; but whatever their theoretical value may be as a test of principles, they are not of much practical importance. They hardly occur once in a lifetime, and when they do, can be solved as secrets, or there is some other alternative, and finally where none such exists 999 men out of 1,000 will lie and have done with it; and although such conduct cannot be justified (unless we are prepared to sacrifice the principle that "it is not lawful to do evil that good may come of it," and if we do so in an extreme case where can we draw the line?), it must be remembered that the evil by our supposition is originally small, and is further reduced though *not cancelled* by the goodness of the motive; that in fact the fault may be much less serious than many which even good people are in the habit of committing and think little of; this, of course, does not *justify*, but it does in great measure *excuse* it.

Secrecy, which we have now to deal with, is much more practical and important.

To return then to the question asked in the beginning of this paper—when the obligation of secrecy seems to clash with the obligation of veracity, when the only means of keeping a secret is the denial of the truth, is such a denial a lie? When and on what principles is it justifiable?

Without entering into a long discussion of the question of secrecy, it may be said generally that any knowledge which, if revealed, would injure our neighbor in his person, property, or good name, is by its own nature secret and unlawful to reveal,

whether it has been acquired by chance, by fair means or by foul (as by eavesdropping, reading private letters, etc.). Of course, if the knowledge is public property, we do not injure our neighbor by speaking of it; neither may we conceal it when questioned by one who has a right to the information. Thus, the fact of a man's being a drunkard is a natural secret, but we may speak of it, if notorious, or if questioned by one, say, who wishes to employ him as a servant and asks us for a character. So, too, we may warn others to avoid the company of one whom we know to be a bad character, and give reasons for our warning.

If we have bound ourselves by promise, the obligation is evidently greater; but it must be remembered that no one can bind himself to that which is illicit, or when he has no right to do so; thus, a witness of a crime may be bound by promise not to reveal it to any chance person who has no right to the information; but he cannot bind himself not to reveal it when questioned in a court of justice, and if he does so his promise is, *ipso facto*, invalid.

The obligation of secrecy is still greater when the fact has not been discovered or witnessed by one's self, but has been communicated by one seeking advice or help. This is known as a "*secretum commissum*," and under this head will come all secrets of counsel as well as all professional secrets, which lawyers, doctors, priests, etc., and, speaking generally, all who hold an official position, may have. Nothing can justify the revelation of such a secret except the free consent of the party concerned or the duty to preserve the State or an innocent person from grave injury, when this is the only means of doing so. Thus, for instance, had the knowledge of the gunpowder plot been revealed to Father Garnet as a mere "*secretum commissum*," it would have been his duty to inform the Government, if he were unable to prevent it by other means; as a secret of the confessional it could not be revealed under any circumstances—nothing justifies the violation of the sacramental seal but the free and unsolicited consent of the penitent.

The obligation of secrecy *ceteris paribus* varies as the

matter; the duty of concealing a lady's age is evidently not so grave as that of hiding the whereabouts of an innocent person from his would-be assassins, or of concealing a fact which, if revealed, would seriously injure another's character.

Few will question the duty of secrecy, though, it may be remarked, were it better understood and more generally acted upon, an almost incalculable amount of mischief would be prevented. It is not too much to say that the greater part of what may be called "tea-table gossip" is a direct violation of the obligation of secrecy.

The right way to keep a secret is not to speak of the matter, or, when questioned, by silence or evasion—throwing dust in the questioner's eyes by directing his attention to some other subject, or confusing him by a sharp answer, a question, or some similar device; but sometimes silence or evasion (in which there can be no question of falsehood) would be equivalent to a confession, and in such a case it may be a duty to preserve our secret even by a flat denial of the truth, or of our knowledge of it, when this is the only alternative left us.

And now to answer our original question—is such a denial a lie? Let us suppose, for argument's sake, that it is, and that it is a sin. If it be so we are liable to be involved in contradictory obligations of which the duty of secrecy may be by far the most important; so that on the principle that "of two evils it is a duty to choose the less," a lie might be of obligation if it were the only means of concealment. Here it must be noticed that we are not using a lie as a means to an end, but that we are, by supposition, driven into a corner and obliged to choose between two alternatives.

But is this denial a lie in the sense in which we have explained it—a "*locutio contra mentem?*" Is the exterior sign contrary to the interior thought it manifests?

It evidently is "*contra mentem,*" in the sense that our words are contrary to our *full* knowledge of the matter; but it is a true manifestation of our *communicable* knowledge; and, moreover, our audience can gather that we are thus restricting our answer. The words by themselves do not here constitute the full "*locutio;*" the "manifestation of our mind"

is given by the words taken together with the circumstances of the particular case; and read in this light, the meaning they convey to a prudent person is—"*secrets apart*, I know nothing about the matter," which is the true manifestation of our mind.

If our questioner has an average share of intelligence he is not deceived by our answer, but judges that whatever the facts or our knowledge of them may be, we have no information to give him.

When a lawyer, a doctor, or a priest is questioned about a matter which may be a professional secret, and answers "I do not know," does anyone gifted with ordinary common sense understand him to mean more than that he has no knowledge of the matter which he is at liberty to reveal? We all know the story of Lord Palmerston answering a question about a secret treaty by "I do not know; I have not seen the paper yet." If he had omitted the qualifying phrase, would his answer have conveyed a different impression?

Similarly, if a question be asked which cannot be answered without injury to another, "No," or "I do not know," means plainly enough that the fact, whether known or not, is not public property.

This is known as "imperfect mental reservation" (*restrictio late vel non pure mentalis*), and it is essential that a prudent person should be able to gather from the circumstances of the case—the person speaking, the nature of the subject discussed, etc.—that we are restricting our answer to knowledge we are at liberty to reveal.

It is not contended that "imperfect mental reservation" may not have the *extrinsic* evil of a lie; but it is contended that it has not the *intrinsic* evil, *i. e.*, the contradiction between our thought and its outward manifestation; for our verbal answer, taken together with the circumstances of the case, says plainly enough: "I have no knowledge of the matter which I am at liberty to reveal."

On the ground that this "*restrictio late mentalis*" is not *intrinsically* evil, evil in itself, it may be used as a means to an end (though it is difficult to think of an example of such use),

or to conceal our own private affairs, when this is the only means of doing so, provided, always, we have some grave reason to justify its use; for it must be remembered that, though not evil in itself, it may have all the evil consequences of a lie.

Pure mental reservation, *i. e.*, where the fact that an answer is being restricted, cannot be gathered from the circumstances of the case (*v. g.*, if asked whether a person be in the house, to answer "he is not here," meaning "in this room"), is only another name for a lie, and as such has been authoritatively condemned by the Church.

Many Catholic writers have defended *ambiguity* (*aequivocatio*) on the same ground as imperfect mental reservation, namely, that it is not *intrinsically evil*, and can therefore be used when there is a grave reason to justify it; though, like the latter, it may have all the *extrinsic* evil of a lie, its consequences may even be worse than those of a lie, because often more cowardly and more demoralizing from the danger there is of the speaker persuading himself that he is not doing evil, and also from its greater tendency than even lying to cause suspicion and distrust. It may be remarked, too, that when driven into a corner, a secret would probably be given away ten times over before a clever ambiguous answer could be thought of.

What, it may be asked, is the duty of truthfulness towards children and lunatics? The answer will depend on the capacity of the subject and the circumstances of the particular case. We evidently cannot reveal our thoughts to a raving lunatic or to an infant in arms, but we can do so to an intelligent child or to one only slightly deranged.

Where are we to draw the line? Much more strictly probably than is usually the case. Much harm is certainly done, to children especially, by violating the obligation of veracity in this matter.

We must, of course, adapt our language to the capacity of the person we are speaking to; difficult matters have to be so explained as to be understood. Knowledge which would harm a child or excite a lunatic is a natural secret in their regard, and, as such, must be withheld.

We may sum up by saying there is no falsehood in the use of phrases which have a generally received meaning.

If falsehood be only *extrinsically* evil its use is lawful when there is a grave reason for it, when its evil consequences can be averted or compensated by some greater good.

If, however, it be *intrinsically* evil no good end can justify its use, and reason, supported by some of the greatest minds the world has produced, as well as by the majority of Catholic theologians, points to this as the true view.

Knowledge which, if revealed, would injure another in person, property, or good name, constitutes a natural secret, which it is of *obligation* to keep, even by a denial of the truth, or of our knowledge of it, when this is the only means of doing so.

Our own private affairs, etc., constitute a natural secret which we have a *right* to protect in the same way, provided this be the only alternative, and the matter be sufficiently important to justify its use.

Such a denial has not the *intrinsic* evil, but may have all the *extrinsic* evil of a lie, and so is lawful only when there is a grave reason for it (as homicide is lawful in war or self-defence). A secret should be kept by avoiding the subject, by silence or by evasion (in all which there is no question of falsehood), and only as a last resort by denial.

Whatever be the view taken of falsehood, all will agree that neither falsehood nor mental reservation nor ambiguity is lawful (1) when the reason for it is not good in itself and proportionately important; (2) when speaking to one who has a right to the truth; (3) when injury to our neighbor would result from it; (4) in all questions of contract, promise, etc.—a promise binds in the sense in which he who takes it knows that it is understood by him to whom it is made.

In this matter it is well to remember Aristotle's advice "not to try to be more accurate than the nature of the subject permits." It is easy to lay down general principles in the abstract, but the question whether they apply or not in a particular concrete case may be a very difficult one to answer.

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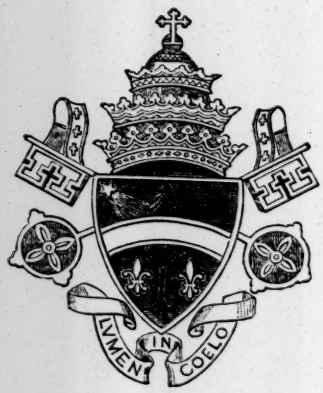


Analecta.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM.

Contra Sectas Massonicas.

Dilecto Filio Aloisio Gullino Praesidi Comitatus centralis italici Consociationis Antimassonicae—Augustam Taurinorum.

LEO PP. XIII.

Dilecte Fili, salutem et Apostolicam Benedictionem.—Quae nos docuimus, edidimus de cavendo massonicae consociationis insidias eiusque artibus retundendis, ea obsequenti volentique animo a catholicis hominibus accepta esse comperimus et laetamur. Id testantur profecto instituti Comitatus apud plerasque nationes, qui Antistitum sacrorum ductu, perutili operi manus strenue admoverunt. Id ipsum vero pro Italia etiam constitutum esse tuae litterae docuerunt superiore mense ad Nos datae. Eo autem ampliora de sedulitate vestra praecipimus, quod vobis ratum est nihil non prudenter agere neque unquam Archiepiscopi vestri auctoritate magisterioque posthabito. Adsint studiis vestris munerum divinorum subsidia.

Quae ut largiora vobis conciliemus, apostolicam benedictionem tibi et comitatui cui praees amantissime impertimus.

Datum Romae apud S. Petrum die 23 Aprilis MDCCCXCVIII. Pontificatus Nostri anno Vigesimo Primo.

E S. R. UNIV. INQUISITIONE.

I.

De Collatione Baptismi in Articulo Mortis.

Feria IV, *die 30 Martii 1898.*

Huic Supremae Congregationi S. R. et U. Inquisitionis delatum fuit enodandum sequens dubium:

Utrum Missionarius conferre possit baptismum in articulo mortis mahumedano adulto, qui in suis erroribus supponitur in bona fide:

I. Si habeat adhuc plenam advertentiam, tantum illum adhortando ad dolorem et ad confidentiam, minime loquendo de nostris mysteriis, ex timore ut ipsis non crediturus sit;

II. Quamcumque habeat advertentiam, nihil ei dicendo, cum ex una parte supponitur illi non deesse contritionem, ex alia vero prudens non esse loqui cum eo de nostris mysteriis;

III. Si iam advertentiam amiserit, nihil prorsus ei dicendo.

In Congregatione Generali habita ab EE. ac RR. DD. Cardinalibus Inquisitoribus Generalibus, proposito dicto dubio, praehabitoque RR. DD. Consultorum voto, EEmi ac RRmi Patres respondere mandarunt:

Ad I et II. Negative, i. e. non licere huiusmodi mahumedanis, de quibus in primo el secundo quaesito agitur, sive absolute sive conditionate administrare baptismum; et dentur decreta S. O. ad Episcopum Quebecensem sub die 25 Ianuarii et 10 Maii 1703, et Instructio S. Officii sub die 6 Iunii 1860 ad Vicarium Apostolicum Tche-Kiang.

Ad III. De mahumedanis, moribundis et sensibus iam destitutis respondendum ut in decr. S. Officii 18 Septembris 1850 ad Episc. Perthensem; id est: "Si antea dederint signa velle baptizari, vel in praesenti statu aut nutu aut alio modo eamdem dispositionem ostenderint, baptizari posse sub conditione,

quatenus tamen missionarius, cunctis rerum adiunctis inspectis, ita prudenter iudicaverit."

Feria vero VI die 1 Aprilis eiusdem anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem Emorum Patrum adprobavit.

I. Can. MANCINI, *S. R. et U. Inquis. Not.*

II.

AN REGULARIBUS PRO BENEDICENDIS CORONIS, ROSARIIS, ETC., EX FACULTATE DE CONSENSU ORDINARII LOCI EXERCENDA, SUFFICIAT PRO USU INTRA SEPTA SUI MONASTERII LICENTIA SUI SUPERIORIS.

ORDINIS MINOR. CAPUCINORUM. *2 Jan. 1888.*

Sacrae Indulgentiarum et SS. Reliquiarum Congregationi sequens dubium dirimendum propositum fuit: Cum in Litteris Apostolicis in forma Brevis, necnon in Rescriptis S. C. Indulgentiis Sacrisque Reliquiis praepositae, quibus Regularibus conceditur facultas benedicendi Coronas, Rosaria, etc., haec verba leguntur "de consensu Ordinarii loci," quaeritur:

An Regularis, qui a Sede Apostolica praedictam facultatem obtinuit, ad eam exercendam intra septa tantummodo sui monasterii seu conventus vel etiam domorum residentialium in quibus hisce temporum adjunctis plures Religiosi sub respectivi Superioris dependentia una simul commorantur, opus habeat licentia Superioris Ecclesiastici Dioeceseos, in qua suum monasterium seu conventus vel supra enunciatae domus reperiuntur; an vero sufficiat licentia Superioris vera jurisdictione pollentis in suo Ordine, uti Abbas, Provincialis, vel Generalis totius Ordinis?

S. Congr. Indulgentiis Sacrisque Reliquiis praeposita sub die 2 Januarii 1888 respondit: Ad primam partem, *Negative;* ad secundam partem, *Affirmative.*

Datum Romae ex Secretaria ejusdem S. Congregationis, die, mense et anno ut supra.

CAJ. *Card.* ALOISI-MASELLA, *Praef.*
ALEXANDER, *Episc. Oensis, Secret.*

E S. CONGREG. NEGOTIIS ECCL. EXTRAORD. PRAEPOSITA.

SIGNIFICATIONEM DENOMINATIONIS INDORUM ET NIGRITARUM IN LITTERIS APOSTOLICIS "TRANS OCEANUM." (DE PRIVILEGIIS AMERICAE LATINAE.)

Die 24 Maii a. 1898.

Cum propositum fuerit dubium, quinam nomine *Indorum* et *Nigritarum* in Litteris Apostolicis *Trans Oceanum* a SSmo D. N. Leone PP. XIII die 18 Aprilis 1897 editis, intelligi debeant, Eadem Sanctitas Sua, referente me infrascripto Sacrae Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Secretario, haec quae sequuntur censuit declaranda:

In praedictis Litteris Apostolicis *Trans Oceanum*, nomina *Indorum* et *Nigritarum* eadem significatione sumi ac in caeteris praecedentibus Constitutionibus pontificiis de hac materia agentibus, speciatim in Constitutionibus Alexandri VIII *Animarum Saluti*, diei 30 Martii 1690, et Benedicti XIV *Cum Venerabilis*, diei 27 Ianuarii 1757, videlicet:

1. Sub nomine *Indorum* et *Nigritarum*, praeter ipsos Indos et Nigritas, comprehendi etiam eos, qui ex Indo aut Nigrita et ex muliere Europaea (vel europaei sanguinis) nec non qui ex Europaeo viro et Indica vel Nigrita muliere sunt progeniti, ideoque *Mixti*, *Mestitii* vel *Mulati* vocantur, et absolutam medietatem sanguinis europaei habent. Non autem comprehendi eos, qui originem ab Indis vel Nigritis ducunt per avum tantum vel aviam, quique *Quarterones* dicuntur utpote quartam solummodo partem sanguinis indici vel nigritici habentes; et multo minus qui per proavum vel proaviam dumtaxat ab Indis vel Nigritis originem trahunt, et vulgo *Puchueles* seu *Pucuelles* appellantur.

2. Insuper, *Indorum* et *Nigritarum* nomine intelligi etiam Africanos, Asiaticos et Oceanios, dummodo ex europaeo sanguine non sint, ac in America Latina commorentur, quamvis in ea nati non fuerint.

Et ita Sanctitas Sua publicari et servari mandavit, contrariis quibuscumque minime obfuturis.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die, mense et anno praedictis.

FELIX CAVAGNIS, *Secret.*

S. Congr. Negotiis Eccl. Extraord. praepositae.

E VICARIATU URBIS.

LITT. CIRCULARES CARDINALIS VICARII QUOAD FUNCTIONES PROHIBITAS DURANTE EXPOSITIONE 40 HORARUM.

L'Orazione delle 40 Ore è stata istituita al fine, che N. S. Gesù Cristo venga adorato e supplicato, in modo solenne, pubblico e perpetuo, sul suo trono di grazia e di misericordia, per quanto è possibile in terra, come lo è nel suo seggio di gloria in cielo. Ma, a ciò conseguire, è necessario che i Fedeli possano liberamente elevare le loro menti e spandere i loro cuori al divino Adorabile Redentore, senza essere esturbati e distratti da particolari funzioni e pratiche, estranee all'Orazione medesima delle 40 Ore. Questo emerge chiaramente dall' istruzione di Clemente XII pubblicata nel di 1° Settembre 1730, e da una decisione della S. C. de' Riti del 17 Settembre 1822, ove è prescritto che si tralascino le funzioni di rito, come la benedizione e la processione delle Palme, nonchè la Benedizione delle Candele nella festa della Purificazione della B. V. M., quando siavi pericolo di qualche irriverenza.

Ciò non ostante, da qualche tempo si va introducendo l'uso di praticarsi in certe Chiese altre funzioni e pii esercizi particolari, durante l'esposizione delle 40 Ore; le quali pratiche cagionano disturbi ai fedeli adoratori, taluni dei quali si astengono perfino dal più accorrere in esse Chiese.

Ad ovviare pertanto a simili innovazioni e relativi inconvenienti, vietiamo qualunque funzione e pia pratica non contemplata nella predetta Istruzione Clementina: come sarebbero la recita in pubblico del S. Rosario, dell'Ufficio divino o della B. V. ed altre simili; le funzioni ai SS. Cuori di Gesù e di Maria, ai Santi, ecc., rimettendole ad altro giorno dopo la reposizione delle 40 Ore; ed ingiungiamo ai rispettivi Rettori delle Chiese ove si praticano le 40 Ore, ad attenersi strettamente alla sullodata Istruzione Clementina, alla predetta decisione della S. C. dei Riti ed alla presente Circolare.

Roma, dal Palazzo del Vicariato, addi 8 Maggio 1898.

L. M. CARD. VICARIO.

Sac. A. AVV. LOMBARDI, *deputato.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—PAPAL BRIEF approving the erection of the Anti-Masonic Association in Italy.

II.—S. CONGREGATION OF THE UNIV. INQUISITION:

1. Solution of doubts as to whether a missionary may administer Baptism *in articulo mortis* to a Mahometan adult, supposed to be in good faith.
2. Establishing the right of regulars who have obtained from the Holy See the faculty of blessing devotional articles, etc., under the clause "*de consensu ordinarii*," to exercise the faculty without the special approbation of the Diocesan Bishop.

III.—S. CONGR. NEGOTIIS ECCLES. EXTRAORDINARIIS defines the authentic meaning of the terms *Indorum et Nigritarum*, used in the Pontifical Letter of April 18, 1897,—"Trans Oceanum."

IV.—VICARIATUS URBIS. Circular letter of the Cardinal Vicar with regard to such devotional exercises during the Forty Hours' Adoration as are excluded by the Clementine Instruction.

DISPENSING FROM THE RECITATION OF THE BREVIARY.

Qu. An aged priest, in this diocese, in consequence of a serious illness (typhoid fever), finds himself, at times, intensely nervous and scrupulous. This shows itself particularly in the recitation of the Breviary. He spends hours in turning over the pages looking for

the daily varying antiphons and prayers, and finally forgets what Hours he has recited and where he stopped. To the practical work of the parish he is fully alive, and quite sensible in every other respect where he has to deal with others. His people are devoted to him as to a saintly pastor, whom they would not willingly see removed. If his bishop or confessor were to forbid him to recite the Office, he would readily obey. Could his Ordinary, in virtue of our faculties "recitandi rosarium *vel alias preces*, si Breviarium secum deferre non poterunt, vel divinum Officium *ob aliquod legitimum impedimentum* recitare non valeant," dispense this priest from the obligation of reciting the Canonical Hours, and enjoin him to say some continuous prayers which would not put him in danger of getting confused?

Resp. The faculty above referred to does not, it seems to us, contemplate cases in which the impediment to recite the Office arises from a subjective condition of mind or body. It is intended to offer a definite substitute in cases where actual circumstances make the recitation a more or less stringent physical impossibility. If a priest is sick (mentally or bodily) he does not require a dispensation from the bishop, for the obligation ceases, *ipso facto*, by reason of his condition.

But difficulties arising from scrupulosity, whilst they indicate an unhealthy condition of mind or body, present no actual impediment to the recitation of the Office; although it may take a much longer time to perform the task. They are of the same nature as difficulties arising from defective eyesight or insufficient knowledge of the Latin language. In these cases the Holy See has sometimes dispensed from the obligation, but not in virtue of the faculties given to missionary bishops. Among the *Responsa* of the S. Congregation of Propaganda there is one (March 13, 1837) which illustrates the distinction we have made. The question was asked: "Can the bishop, by reason of the pontifical faculty (given to bishops, as above quoted), commute the Divine Office to some other prayers, in the case of some priests who are absolutely ignorant of the manner in which the Hours should be recited, and who could only with difficulty be taught to do so?" The Congregation replied: *Negative;* but the dispensation was afterwards granted under a distinct title. (*Cf. Collectanea* S. C. de Prop. Fide, n. 227.)

RECEIVING COMMUNION WITHOUT FASTING.

A Case of Conscience.

Antonius, a priest, knowing full well the strict obligation of fasting before the reception of Holy Communion, when not taken as Viaticum, deeply regrets that he is often prevented from saying Mass through weakness of the stomach, which necessitates his taking a little refreshment between midnight and morning. Discussing his difficulty with a friend, he is reminded of the fact that fasting before Holy Communion is merely an ecclesiastical precept, from which he might be dispensed by the Sovereign Pontiff. Accordingly he inquires:

1. Can a priest obtain a dispensation to take a slight refreshment before the celebration of Mass?

2. Would he be permitted to receive Holy Communion at least several times a week after having broken his fast?

3. What is required on his part in order that he might obtain this dispensation?

In answer to the first question, I would say that a dispensation can be granted by the Holy See for the celebration of Mass by a priest who has broken his fast. This is plain from examples quoted in the Brief of Bened. XIV, *Quadam de more*[1] (March 24, 1756), addressed to James III, King of England. In this document reference is made to a custom according to which Mass is celebrated annually on the feast of the Nativity of our Lord before the hour of midnight in the Pontifical Chapel, and not always by a priest who has remained fasting from midnight preceding. Whilst it is true that the Pope does not explicitly dispense in this case, as many erroneously assert, he is known to be aware of the fact, and assists at the Mass; nor does he object, though he might easily do so. Hence, a tacit dispensation seems to be given, sufficient to make safe the conscience of any priest who may happen to celebrate this Mass.[2]

In the same Brief is mentioned a faculty granted by Pius IV, at the request of Sebastian, King of Portugal, to priests

[1] *Bullar. Bened. XIV, Prati*, 1846, tom. III, part. ii, pag. 332—edit. Romae, 1757, pag. 410.

[2] *Bened. XIV, l. c.*, n. 9; and *De Syn. Dioeces.* VI, cap. 8, n. 13 seq.

laboring in the East Indies, who, on account of illness or the severity of the climate, found it necessary to take some refreshment after midnight. This faculty permitted the clergy to celebrate Mass on the following day after taking food.[3] The privilege is, we believe, still used in those regions.[4] We print the full text of the Brief as given in the *Bullarium Patronatus Portugalliae*, tom. I, pag. 205.[5]

PIUS PP. IV.

Ad Futuram Rei Memoriam.

A Summo Patrefamilias in domo Domini dispensatores effecti, votis illis, per quae divini cultus augmento et animarum Christifidelium saluti consuli possit, libenter annuimus, ac ea potissimum quae circa sacramentorum ecclesiasticorum ministerium ac Christifidelium animarum salutem hujusmodi opportuna conspicimus favorabiliter impartimur. Cum itaque, sicut carissimus in Christo filius Noster Sebastianus, Portugalliae et Algarbiorum Rex illustris, Nobis nuper exposuit, in plurimis *Indiarum* dicto Regi subjectarum partibus . . . nonnulli presbyteri, qui aut propriae infirmitatis aut aëris intemperiei occasione, quibusdam remediis comestibilibus aut potabilibus nocte uti consueverunt, dubitant, si ipsis contingat post mediam noctem eisdem remediis uti, licere sibi Missam, ad cujus celebrationem ob penurian aliorum presbyterorum in illis partibus quotidie tenentur, die sequenti celebrare; et propterea, si presbyteris, in illis partibus pro tempore degentibus . . . dictis remediis utentibus, si ipsis illis post mediam noctem uti contigerit, Missam die sequenti libere et absque conscientiae scrupulo celebrare valerent per Nos concederetur, ex hoc profecto Christifidelium partium hujusmodi animarum saluti non parum consuleretur . . .

Nos igitur . . . omnibus et singulis presbyteris saecularibus vel cujuslibet Ordinis regularibus, etiam Societatis Jesu, in partibus earundem *Indiarum* . . . qui propter aëris intemperiem aut proprias infirmitates, remediis hujusmodi utentur, si eos dictis remediis post mediam noctem uti contigerit, *si urgentissima fuerit celebrandi necessitas ac paulullum inter dormierint*, nihilominus Missam die sequenti celebrare libere et licite, absque ullo conscientiae, vel censurae

[3] *Ben. XIV, ibid.*

[4] See *Bombay Pastoral Gazette*, February, 1891, and *Pastoralblatt fuer Nordamerika*, 1891, pag. 45.

[5] Cf. Breve cit. Ben. XIV, n. 10.

seu poenae incursu, libere at licite valeant, auctoritate Apostolica, tenore praesentium, plenam et liberam licentiam et facultatem concedimus et impartimus. Non obstantibus . . . contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die decima Februarii anno millesimo quingentesimo sexagesimo tertio, Pontificatus Nostri anno quarto.

Such examples as the above unquestionably prove that for a sufficient reason dispensation to celebrate Mass without fasting is sometimes granted. But it must not be forgotten that the causes which induced the Holy See to give these dispensations were altogether exceptional, and it is therefore questionable; or rather improbable, that our friend Antonius would succeed in obtaining the desired privilege.

In a recent issue of the *Monitore Ecclesiastico* (Conversano, 1898, pag. 20), which is an authority in these matters, being under the special supervision of the present Assessor of the Sacred Congregation of the Holy Office, in answer to a similar question, we find the following reply: "Haec facultas simplici sacerdoti non conceditur, sed tantum quandoque datur alicui Episcopo, ne ab eo omittantur pontificalia solemnia."

This seems to be the present practice of the Holy See. Therefore Antonius, unless he obtains from the Holy See the *faculty of occasionally celebrating Mass shortly after midnight*, must be content to petition for the privilege of receiving Holy Communion without fasting.

The second question presents less difficulty. To priests and to the laity, who, on account of some chronic illness, are unable to observe the prescribed fast, the privilege of receiving Holy Communion without fasting has been frequently granted, as may be seen from the examples quoted by Benedict XIV, in his Brief already mentioned (n. 11 seq.). That there must be weighty reasons for dispensing in so serious a matter is clear. When such are presented to the Sacred Congregation of the Holy Office, it usually grants to the laity the privilege of approaching Holy Communion, without fasting, at least once or twice a month;[6] and in the case of priests, even more frequently.

[6] *Pastoralblatt fuer Nordamerika*, 1887, pag. 132.

The third question is answered most satisfactorily by stating a practical case. A certain religious, through a friend residing at Rome, and well acquainted with the officials of the Congregation of the Holy Office, directed the following petition to the aforesaid Congregation:

Beatissime Pater,

P. *N. N.*, Sacerdos professus Ordinis . . . Provinciae Americanae . . . adscriptus, ad pedes Sanctitatis Vestrae provolutus, humillime exponit, se, infirmitate praepeditum, jam non posse Missae sacrificium celebrare, immo saepe abstinere debere a suscipienda Sacra Communione, eo quod summopere difficile sit jejunum se manere, quum frequenter per ipsam noctem medicinis indigeat. Haec cum ita sint, Orator humillime petit, ut sibi etiam non jejuno, liceat aliquoties per hebdomadam Sacram Communionem in animae suae solatium suscipere.

Pro qua gratia . . .

The same paper that contained the petition brought the following response, written immediately after the request and sealed:

Feria iv, *die ii. Junii, 1897.*

SSmus D. N. Leo Divina Providentia PP. XIII, per facultates R. P. D. Adsessori S. Officii impertitas benigne remisit preces prudenti arbitrio et conscientiae Rmi P. D. Ordinarii, qui facultatem Oratori concedere valeat sumendi aliquid per modum potus ante SSmam Communionem Eucharisticam ter in hebdomada, durante tantum exposita male affecta valetudine et remoto scandalo. Contrariis quibuscumque non obstantibus.

G. *Can.* MANCINI, *S. R. et U. I. Notarius.*

This reply was transmitted by the petitioner to the Ordinary of the Diocese, who affixed his seal and added the words: *Facultatem concedimus juxta exposita.*

N. N. *Eppus N. N.*

Regarding the above document, the following is to be noted:

(*a*) The answer to the petition in itself grants the privilege requested; that is, it is a *gratia facta.* Hence it is simply to be carried into effect by the Ordinary; for the clause, *arbi-*

trio et conscientiae Ordinarii, according to a decision of the Council (December 6, 1845), is merely an expression of propriety and respect.

(*b*) By "Rmus P. D. Ordinarius," in the above, as the petitioner supposed, is meant the Bishop of the diocese, although the petitioner was an exempt religious. The reason for this is, in all probability, that religious otherwise exempt from the jurisdiction of the Bishop, are subject to him as the delegate of the Holy See in what pertains to the ritual of the Mass. Nevertheless, since the question here does not concern the Mass, but only the receiving of Holy Communion, in which a religious is not subject to the Bishop, especially if he receives in the chapel of his monastery, I think (*salvo meliori*), the dispensation could have been applied by the Superior of the religious—or at least by the Superior-General of the Order, who also is a "Reverendissimus." This seems to flow from the fact that, whilst the faculty restricting the power of religious to bless rosaries, etc., to within the limits of his monastery, contains the clause, *de consensu Ordinarii loci*, nevertheless the Congregation of Indulgences[7] decided that the consent of the diocesan Bishop is not required, but simply the permission of a Superior who has actual jurisdiction in his Order, as an Abbot Provincial or the General of the Order; for these are in the case the "Ordinarii loci," that is to say, of the monastery.

(*c*) It is said, in the response to the petition, "sumendi aliquid per modum potus." These words are interpreted by the Congregation of the Holy Office[8] to mean broth, coffee, and the like liquid foods, to which may be added something more substantial, provided the resultant mixture still retains the quality of a liquid.

Ilchester, Maryland. J. P.

[7] *Vide* Ex S. Inquisitione, II, *Analecta* of this issue.

[8] *Vide* REVIEW for July, page 63, for the text of the decision.

ECCLESIASTICAL FUNCTIONS DURING THE "FORTY HOURS' DEVOTION."

The Cardinal Vicar of Rome has recently issued a circular letter (the original text of which will be found in the *Analecta* of this issue), with regard to the manner in which the Forty Hours' Devotion is to be observed. It prohibits all ecclesiastical functions in the church, which do not directly tend to the adoration and worship of the Blessed Eucharist, exposed for exclusive adoration. The document is of general importance, as showing that it is contrary to the liturgical law and spirit of the Forty Hours' Devotion, to have any public functions, funerals, marriages, etc., conducted in the church during the time of exposition.

The Forty Hours' Devotion was instituted for the purpose of honoring and praying to our Lord Jesus Christ, and this in an especially solemn, public, and continuous manner, upon His throne of grace and mercy, as far as possible on earth, just as it is done on His seat of glory in heaven.

But in order to attain this object, it is requisite that the faithful should be able to lift up freely their minds and to expand their hearts toward their Divine and Adorable Redeemer, without being disturbed and distracted by particular functions and practices alien to that of the Forty Hours' Devotion. This is clearly indicated in the Instruction of Clement XII, published September 1, 1730, and also from a decision of the Congregation of Rites of September 17, 1822, wherein it is ordained that certain functions, such as the blessing and procession of palms, the blessing of candles on the feast of the Purification, be omitted if there be danger of irreverence.

Nevertheless, the custom has been introduced for some time past, in various churches, to hold during this devotion certain other functions and exercises which become occasion of distraction to the faithful who would wish to adore, but who, in consequence of the disturbance, abstain from any longer frequenting the churches during the exposition.

To prevent in future these innovations, which become inconveniences to the worshippers, we forbid that any devotion or ecclesiastical function take place during the Forty Hours' Devotion, except such as are contemplated in the Clementine Instruction. Hence the public recital of the Rosary, of the Divine Office, or of the Office of the Blessed Virgin, and the like; devotions in honor of the Sacred Heart of Jesus

and of Mary, or certain functions in honor of the Saints, are to be transferred to other days, and not to be held during the Forty Hours' Devotion. And we enjoin upon the rectors of churches, where this devotion is conducted, to carry out strictly the provisions of the said Instruction in this matter.

Rome, May 8, 1898. L. M. CARD. VICAR,
Sac. A. AVV. LOMBARDI, *deputato.*

THE "SACROSANCTAE" AFTER THE CANONICAL OFFICE.

Qu. Is it always necessary, in order to gain the indulgences attached to the recital of the "Sacrosanctae," that it be said immediately after the completion of the day's Office? Or does a subsequent recital of the prayer suffice, in the case where, on account of the surroundings, etc., it cannot be conveniently recited "flexis genibus," as is required.

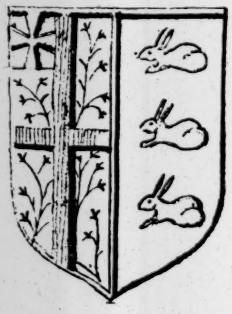
Resp. The indulgence is obtained at any time after the Office is recited, provided only that the "Sacrosanctae" is said with reference to that particular Office, the shortcomings and faults of which are to be atoned for by this act of devotion. In case of sickness the obligation of reciting it in a kneeling posture ceases.

THE USHAW RABBITS.

Qu. Your explanation of the symbol of the three rabbits in your last number recalled at once to my mind the escutcheon of Ushaw College, in England, with which famous institution many of your readers who have followed the REVIEW'S critique of Ward's *Life of Cardinal Wiseman* are familiar. But in the Ushaw coat-of-arms the three rabbits are placed one above the other and not in a running attitude, but at rest. How does that tally with the symbolism of vigilance and swiftness? Does the image in this case represent restfulness and peace? And if so, does the number three in the Ushaw arms refer to the Holy Trinity, as the completion and perfection of peace? A word on the subject would probably give pleasure to other readers besides a former

USHAW STUDENT.

Resp. The three rabbits which appear in the Ushaw shield are derived from the family arms of Cardinal Allen. The latter had been the founder, so far back as 1568, of the English Seminary at Douay, out of which, two centuries later, grew on the soil of England the three Colleges of Old Hall Green, Ushaw, and Oscott, in the same way in which the Jesuit Seminary of St. Omer (1593) produced Stonyhurst. Douay College had as its arms the shield of St. George (argent), a cross (gules). After Cardinal Allen, the presidents associated with their own arms the Cross of St. George and the three rabbits, and later (since President Daniel's time), St. Cuthbert's Cross, in a canton azure.



If "Ushaw Student" will examine the arms he will find that the rabbits in the College escutcheon are not *dormant* but *couchant;* that is to say, they are watching (head up and ears erect), not sleeping (head down). This has its significance in heraldic forms, and indicates the characteristic *vigilance* (together with salutary fear) of which we spoke in our last conference. The number three, or threefold repetition of a figure, indicates, as a rule, the perfection of the quality symbolized by the figure, according to the adage: *omne trinum perfectum.*

"NAPOLEON" AS A BAPTISMAL NAME.

Qu. A French child, whose father is an infidel of the Voltairean type, though married to a devout Catholic, was brought to me last winter for baptism. The name of the child was to be Napoleon Grant

N—. Wishing to avoid a conflict with the father, who was present at the ceremony, and who gave the name in a manner which distinctly said: "I want Napoleon Grant, and no other," I proceeded without further ado to baptize the child as *Ludovicus*, since I had serious doubts as to the canonical entry of either Napoleon or Grant in any approved martyrology, though I have personally much admiration for both these historic personages. When I entered the names into the Baptismal Records, my Frenchman, who is possessed of considerable intelligence, looked over my shoulder and said, with a certain tart politeness, as he put down an envelope which I presumed to contain the usual stipend: "I have asked you to name the child Napoleon; please put that name in the register." "But," I rejoined, "the Catholic Church admits no baptismal names except those of saints." "Napoleon is the name of a saint," he answered emphatically, meaning probably that Napoleon was a saint in his eyes. I put down "Louis (Napoleon Grant) N—." Later on I met a Jesuit Father who said he thought there was a St. Napoleon. Is this true? There is no such name in Butler's *Lives*, which has, I believe, a rather complete list of the canonized saints.

Resp. The name "Napoleon" (an Italian version for Neopolus, Neapolis, or Neopole) is mentioned in different martyrologies as that of a distinguished martyr who died in Alexandria during the persecution of Diocletian and Maximian. The Bollandists assign his feast to August 15th. Another saint of the same name is given by Migne on May 2d.

CHRIST THE "FATHER OF THE WORLD TO COME."

Qu. In one of the popular hymns by the Rev. E. Caswall we have the following stanza:

> To Christ, the Prince of Peace
> And Son of God most high,
> *The Father of the world to come*,
> Sing we with holy joy.

Is this not a very odd name for Christ?

Resp. The name, "Father of the world to come," applied to Christ, is not so odd when we consider that it was the Holy Ghost who dictated it to Isaias (ix, 6), in announcing the prophecy of the birth of the Messias: "For a child is

born to us . . . and His Name shall be called Wonderful, Counsellor, God the Mighty, *the Father of the world to come*, the Prince of Peace." Cornelius a Lapide, commenting on the expression, cites Sanchez as saying: "Christ is so called because He was to establish a new generation, that of the Christian people, who were to lead a new life according to the precepts of the Gospel." This recalls the prophetic words of the Sybil in Virgil (Eclog. iv):

> Tu modo nascenti puero, quo *ferrea primum*
> *Desinet*, ac toto *surget gens aurea mundo*,
> Casta, fave, Lucina.

Another interpretation applies the words "world to come" to the eternal beatitude of heaven opened to us by the new generation in Christ. As Adam was our earthly progenitor, so Christ has begotten us unto eternal life—"Adam genuit nos terrae, Christus coelo."

Some of the ancient versions read the expression "Pater futuri saeculi" as equivalent to "Vir permanens in aeternum" (Chaldaeus cit. ap. C. a Lapide in loc.).

MASS WITHOUT SERVER—THE SANCTUS CANDLE—STATUES ON THE MAIN ALTAR.

Qu. One bright morning towards the end of June, after an early Mass in one of my missions, I started to visit a brother priest in an adjoining New England city. Arriving at the church, I noticed that a number of people were entering, as it for the beginning of the Holy Sacrifice; and from a mingled sense of devotion and curiosity I also entered and made part of the fair-sized congregation. To my surprise the Celebrant said Mass without any minister to serve him. This seemed rather odd, as he was known to be a man of exact and pious habits, and I was quite sure that he must have had more than two hundred boys in his parish of an age to serve Mass. On inquiry I learned that my friend frequently said Mass in this way; that, excepting Sundays and holidays of obligation, he rarely indeed had a server. Thinking that perhaps the diocesan faculties permitted us (we were of the same diocese) to dispense with the customary server, I kept my peace; but on returning home I looked over the diocesan statutes and

faculties and found that they only give us the privilege "celebrandi Missae Sacrificium *ubi urget necessitas* sine ministro."

That which made the absence of a server more than usually remarkable in the case mentioned was the fact that, after the Sanctus, the Father, going to the side table and procuring a taper, lit the "Sanctus candle." Now, this is not at all customary, I think, in the United States. Evidently my friend had a special fondness for lights, for I noticed that lamps were burning before a number of statues, not only on the main altar, but in different parts of the sanctuary.

I confess that all this was new to me, and by no means a source of edification; and I there and then resolved to write to the REVIEW and find out:

1. Whether or not we have any right to say Mass without a server, in virtue of the usual diocesan faculties.

2. Whether it is permissible to have statues on the *main altar* with lamps or lights burning before them during Mass, or at any other time.

3. Whether statues may be placed within the sanctuary, having lights burning before them, like the Blessed Sacrament, and during time of Mass.

Do not these practices at least detract from the respect and reverence due to the Most Holy Sacrament, and tend to enfeeble the piety and faith of the people for the God of the Tabernacle?

Resp. 1. The faculties ordinarily granted to priests in missionary countries, such as the United States, England, Australia, etc., give the privilege "celebrandi sine ministro—*si aliter celebrari non potest.*" (Facult. ord. I, 23.) The question as to how the latter clause is to be interpreted seems to have been settled by a letter of the Cardinal Prefect of Propaganda to the late Bishop Baltes, who made inquiry and received the answer that "the faculty of celebrating without a server may be used *whenever the celebration of Mass would otherwise have to be omitted entirely.*" (Past. Instr. II, n. 69.) The whole tenor of the legislation on this subject shows that to dispense with a server for reasons of mere convenience is, as the Bishop of Alton puts it, "an abuse" which should "not be tolerated by any priest in his own church, unless it happen seldom and from causes which cannot be avoided."

2. There is no law forbidding the use of statues with lamps burning before them, either on the main altar or within the

sanctuary, except that there must be no light *before any statue or picture in the centre* of the altar, where the only light permitted is the sanctuary lamp as token of the Real Presence. "Permitti non potest ut ante imagines in medio altaris positas apponantur lumina." (S. R. C. 31 Mart. 1821, cit. apud Adone I, 575.) The presence of lights before the images around and above the altar can hardly be taken to detract from the reverence due to the Blessed Sacrament, since *all* the decoration of the sanctuary is rather an expansion of this central worship and not an exclusion of it. There are exceptional occasions when devotion is intended to be directly and immediately concentrated upon the Blessed Sacrament; but ordinarily all other devotions in the church are considered as mediate steps leading the mind and heart to the central object of worship in the sanctuary. The rubric which speaks of the lighting of a torch (Sanctus candle) before the consecration is, according to general interpretation (De Herdt, *Praxis*, I, 185 not.), directive and not obligatory. However, when it is done, the server is to light the torch. This is expressly stated in the rubric. (Rit. Miss. celebr. VIII, 6.)

3. As regards the placing of statues or images on the altar, the following general rules are to be observed:

(*a*) No image should rest upon the tabernacle containing the Blessed Sacrament; nor should statues or pictures be placed in front of the crucifix, which is to stand between the lights on the altar.

(*b*) Images placed upon or above the altar (behind the crucifix) should represent the titular or the patron to whom the church is dedicated. Other representations are out of place in the centre of the altar. (S. R. C., 27th Aug., 1836.)

(*c*) Images of beatified persons not yet canonized are not to be placed on the altar at all.

(*d*) When the Blessed Sacrament is *exposed for public adoration* all images should, if possible, be removed, to direct exclusive and immediate attention to the presence of the Holy Eucharist.

THOSE MONKS IN THE PHILIPPINE ISLANDS.

Qu. Would the editor of the REVIEW give his readers some light regarding the actual condition of the clergy in the Spanish colonies which have just been forced to yield to American arms? We read occasional briefs in the daily press (and the sectarian papers seem to revel in the prospect) about the expulsion of the monks from the Philippines, in case these islands should be placed under the permanent protection of the United States. Of course, Catholic papers deny these things and give some figures, taken from the *Missionsblätter* or the (London) *Tablet*, to show that the clergy had no part in the cause of mismanagement; still, as the matter concerns ourselves, it is desirable that we obtain a more accurate report about the condition of the Church in the vanquished colonies. If it be true that the Spanish clergy lack zeal in the cause of religious morality and true progress, as it is said they do in parts of South America at the present day, then it were well to have some of our missionaries go there and infuse new blood into the Catholic life of those territories in which every American is now legitimately interested. That is surely as important as furnishing chaplains to the militia garrisoned for the protection of the natives.

Resp. It is necessarily difficult to form a just estimate of the attitude of the Spanish clergy in the colonies which have been attacked by our American forces. That the Spanish priests, as a class, do not sympathize with the insurgents may be taken for granted. On the other hand, it is to be supposed that the Catholic clergy who, by their very position as monitors and spiritual guides, have for three centuries exercised a dominant influence over the people, as has been the case in the Philippine Islands, will be made responsible in some degree for the present disasters. Popular prejudice, which is always more or less hostile to the Catholic Church and its representatives, may determine the matter without reference to its actual merits; but a little thoughtful consideration will reveal the injustice of blaming the clergy, and in particular the monks, for what has been termed Spanish misrule in the Philippines. In order to arrive at the truth of the matter, information must be sought, not from prejudiced and irresponsible newspaper correspondents or writers whose sole aim is to secure

popular favor, but from impartial witnesses who furnish such proof of facts and statements as to stamp it with the official seal of historical accuracy. Such testimony comes to us from several sources—French, English, German. M. Reclus (*Géographie Universelle*, v. XIV, pp. 551 and 556), J. Foreman (*The Philippine Islands*, p. 486; London, 1890), and Prof. Blumentritt, probably the best living authority on the subject, in his comparatively recent report to the Imperial Geographical Society of Vienna, 1896 (*Mittheilungen d. K. K. Geogr. Gesellschaft*, p. 845, etc.), unite in the unequivocal testimony, from personal observation, that up to our own times the social condition of the inhabitants of the Philippine Islands has been of the happiest kind; that contentment and industry reigned everywhere, so that mendicancy was hardly known except in the European settlements; that crime and suicide were of the rarest occurrence; and that the hospitality extended to strangers is of so charmingly generous a nature as to have no counterpart in any European country.

Professor Blumentritt, whose testimony has been referred to in the *Missionsblätter*, as purely historical and official, is quoted at length in an excellent article on the condition of the Philippines, published by P. Brucker, S.J., in the Paris *Études* (5 Juillet, 1898). Regarding the Spanish monks in the Philippines, the professor writes: "The Catholic missionaries in the Philippine Islands display great activity, not only for the propagation of the Christian religion and civilization, but in particular for the pursuit of geographical and ethnographical studies within the region of this archipelago. Unfortunately the reports of the different Orders regarding their missionary activity are not generally published, so that in some instances but relatively little is known of the actual work done, as, for example, in the case of the Augustinians who labor among the Igorrotes (northwest of the isle of Luzon) and among the savage tribes of the Bukidnon in the island De Negros. According to the official statistics printed in Madrid, 1892, the Augustinians had eight missions, with 25,100 souls, among the Tinguianes in the province of Abra; two missions, with 2,200 souls (Igorrotes), in the province of Lepanto; and two mis-

sions in the province of Benguet, with 849 souls (Igorrotes); altogether 28,149 souls, whilst in 1829 they had only 5,302. The number of savages and pagans converted to Christianity during the years 1874–1885 was 1,356; from 1885–1888 there were 549; fifteen new missionary foundations had to be opened in 1892.

"The Discalced Augustinians (called *Recoletos* in the Philippines) have different missions in the island Palauan (the *Paragua* of the Spaniards) and in the Calamianes isles. Among them resides a distinguished scholar, Father Cipriano Navarro, who has made remarkable ethnographical researches; he has furnished us with very accurate and detailed information regarding the tribes of the Tinitianes, the Tagbanuas, the Tandolanes, and the Bulalacaunos, among whom Christianity is making rapid strides.

"The Franciscans have missions in the peninsula Camarines de Luzon and on the Pacific-coast side of the island. They have likewise rendered singular service to the study of ethnography and linguistics. Just now I can recall only the dictionary of the Baler negro dialect by a Father Fernandez, and the descriptions of the Bikol Dumagat and Ata natives by Father Castaño.

"More extended are the statistics and ethnographic reports furnished by the Dominicans, who are active in the conversion of the Alimis, the Apayaos, etc., etc. In the bulletin of their missions (*Correo Sino-Anamita*) are to be found numberless sketches descriptive of the manners and customs of the natives . . . with occasional charts illustrating the flow of the river, etc. Their success as missionaries is equally remarkable.

"Great as are unquestionably the results of the missionary and scientific activity of the Orders just mentioned, they are even surpassed by the achievements of the Jesuit Order in the isle of Mindanao. Within the fifty years of their settlement they have done marvellous work, whether we regard them from the religious point of view, that is, from that of Christian civilization, or in the field of scientific (geographical) exploration. At their arrival they found a scattered Christian population along the eastern and northern coast. . . . Hardly

anything was known of the interior population or country. . . . To-day we possess accurate charts and descriptions of these parts, due to the explorations and geographical discoveries of these missionaries. . . . The Jesuits have given us a minute history of the habits and manners of the natives, the greater portion of whom they have converted to Christianity. . . . Even those tribes whose nomadic habits, as those of the Mamanuas, render them by nature obstinately opposed to civilizing influences, have been gained over and are presently forming Christian villages. The greatest achievement of the Jesuits in these parts is, however, their notable influence upon the Mahometan (Moros) population in the neighborhood of the Gulf of Davao. There are three Christian villages formed almost exclusively of converts made from Islam by the Jesuits. The official report in 1895 gave the Christian population under the care of the Jesuits at Mindanao as 213,065; baptisms of children of Christian parents, 17,608; marriages, 2,973; burials, 7,215; baptisms of converts, 8,238."

To this statement of the case by the eminent historian and ethnographer of the Philippine Islands we might add further official reports furnished by P. Brucker, in the article referred to. The College of the Jesuit Fathers at Manila has a world-wide reputation by reason of the work accomplished in its astronomical observatory, built 1865; it has rendered recognized services to meteorology and navigation by its records of observations, not easily to be supplied from other sources.

Surely all this speaks in favor of the peculiarly humane and civilizing influence of the Religious Orders, that is to say, the monks; and if we must admit that the Spanish Government has been remiss in utilizing all the resources at its command so as to benefit the colonists and natives of its dependencies, the blame is not due to the monks, whose efforts to educate and improve have of late years been rather retarded than favored by a Government which, though nominally Catholic, has been in reality "liberal," that is to say, hostile to religion.

In view of these facts it may be asked: How, then, can you

explain the restlessness and opposition to Spanish rule among the people of the islands? The answer is simply this: There has been, during the last two decades, an import of "modern ideas" into the centres of population. Adventurers, malcontents, and zealots for the propagation of advanced notions have preached their new gospel of *emancipation* and *political rights* to a people readily captivated by the idea of rising to the dignity of an independent nation. Every observer of political movements knows how quickly such notions take hold on the popular mind. As a natural result of these agitations secret societies were organized, which rapidly spread. A report of the Civil Governor of Manila, dated October 1, 1896, mentions the existence of eighty-two secret lodges, all of a more or less political complexion, and under the control of the Katipunan or central union. A later report places the number of secret societies at 180. (*Documentos políticos de actualidad*, published by Mr. W. E. Retana, in the *Archivo del Bibliófilo Filipino*, t. III, p. 249.) The number of active members in these lodges, as last computed, was about 25,000.

It is easily understood why the clergy, as the enemies and frustrators of these secret combinations, which aim at both religious and political emancipation, should be regarded as hostile to progress and freedom. But it will be a sad day for the fortunes of the islanders when the efforts of the monks, who were the first to Christianize and civilize them, shall be neutralized by the so-called progress of political intruders. We may hope that it will not be so easily accomplished. The monks have a good foothold, and American good sense is likely to recognize the value of their work, compared to the pretensions of the demagogues who foster prejudice and discontent. In 1892 there were under the spiritual care of the

	Souls.
Augustinians	2,082,131
Discalced Augustinians (Recoletos)	1,175,156
Franciscans	1,010,753
Dominicans	699,851
Jesuits (report 1895)	213,065
Secular Clergy	967,294
Catholic Population	6,148,250

The Augustinians were the first missionaries in the country (1571); the Franciscans followed shortly after (1576); the first Bishop of Manila was a Dominican, Fr. D. de Salazar, who brought with him the Jesuits in 1581; the Dominicans soon followed, and finally in 1606 the Recoletos went there.

SHOULD HYPNOTISM, AS A CURE FOR DISEASE, BE POPULARIZED?

Qu. There is a little volume circulated in these parts which advocates the use of hypnotism for the cure of diseases, etc., and makes a kind of apostoltae for this method among the clergy and people. To me the matter seems a rather dangerous "fad," but I do not know whether it would be prudent or not to speak of it to my people as a decided abuse. The REVIEW stated some time ago that hypnotism, like animal magnetism, employed for the cure of bodily ailments, is, *in se*, permissible. It was also said there that the use of it should not be indiscriminately advised. I send you the book referred to. Please let me know privately, or through the REVIEW, what you think of it.

Resp. The effort to make the power of suggestion, popularly called "hypnotism," a common means of curing the ailments of body and mind is, in the judgment of experienced persons—physicians of the body as well as of the soul—altogether misguiding and full of danger. The reasons for this view of the matter have been repeatedly and exhaustively discussed in the ECCLESIASTICAL REVIEW.[1] Whatever experimenters or specialists, like Dr. Krafft-Ebing and Prof. Moebius, may have advised on this subject when first it became a recognized topic of investigation by psychiatrists, the views of eminent physicians —not to speak of moralists—have very much changed since then. There are two reasons for this. First, because hypnotism as a therapeutic agent effects, at best, only so much as the imagination might effect; and whilst persons may in many cases become well, because they *imagine that they have been cured*, there are countless cases where such a suggestion would entirely

[1] *Vide* "Dangers of Hypnotism," Vol. II, 311; "Hypnotism and Theology," Vol. III, 257; "The Morality of Hypnotism as a Therapeutic Agent," Vol. XI, 461; "The Physiological and Moral Aspects of Hypnotism," Vol. XII, 25, 120, etc.

fail. But a second and far more important reason for discountenancing the practice of hypnotism as a popular remedy of physical ailments is, that it induces a serious danger to the physical as well as the moral well-being of the person who allows himself (or, more usually, herself) to be brought under its influence. It partakes in this respect of the mixed nature of all abnormal remedies which affect the physical and psychical man. We all know that *arsenicalis* is used as a tonic alterative in remittent fever and in certain nervous diseases, or in diseases of the stomach; the mountaineers take it to sustain the respiratory organs for the needed strength in climbing; yet we know also that the ordinary dose consumed by a patient, or by a healthy and active Tyrolese, is enough to kill two or three men under different conditions within a few hours. The same or similar results are produced by remedies acting in the psychical order. You may correct a faulty disposition in a person by frightening him; yet fright employed as an indiscriminate corrective would, in many delicate natures, permanently unbalance reason. As it would be unwise to recommend the common use of arsenic as beneficial to the stomach and lungs, or to make fear a staple influence in the education of youth, just so is it unwise to recommend the general practice of hypnotism for the cure either of physical diseases or of mental disorders. Dr. Andrew Wilson, in a recent paper,[2] characterizes the practice of hypnotism in a very intelligent and direct fashion. Of its use in medicine he speaks with hesitation. Of its other aspects he says: "It becomes a grave and serious question whether the inducing of this state is a matter which, in the case of certain individuals, may not be fraught with consequences of a very serious nature. It is surely no light matter that any man or woman should resign his or her individuality into the hands of another person. The irresponsible and unlicensed exhibitions of hypnotism, to which we have been accustomed, should, I think, be prohibited by law. They are forbidden in France, Germany, and other Continental countries. They are productive of no good whatever. . . . I say this much

[2] "Some By-ways of the Brain," *Harper's Magazine*, May.

apart from the elements of danger they present in the case of excitable persons, whose unstable mental calibre is susceptible of damage as the result of mesmeric experimentation. But, leaving these latter considerations aside, it is certain that hypnotism is a thing of importance only to the physiologist, and less distinctly to the physician. The growth of knowledge may happily be presumed to be capable of consigning it, in its popular phases at least, to the obscurity and oblivion reserved for the delusions and crudities of a superstitious past."

From the religious point of view it should be emphasized that any attempt to popularize hypnotic suggestion is sure to weaken the sense of the supernatural. Only a keen intelligence allied to robust faith is ordinarily proof against convictions begotten by appearances such as hypnotism induces. We ecclesiastics should be the last people in the world to encourage this kind of experimenting with people whose confidence and respect we enjoy, not by reason of any animal magnetism, but because we are to them representatives of Christ, who cured men because of their faith in *Him*, and because He has promised a like power to such of His disciples as faithfully exercise the supernatural gifts with which He has entrusted them.

CONFESSIONS ON SUNDAY MORNING.

Qu. My pastor has had the habit, from time immemorial, of going into the Confessional on Sunday mornings, before Mass, to hear those penitents, who, he says, cannot come the previous evening. Since I was appointed here, I simply heard confessions on Saturdays at the usual hours, and the pastor seemed to be satisfied. Recently, however, he has asked me to take his place in the Confessional on Sundays, because he suffers from asthma. I refused, not because I would not oblige him, but because I believe that the custom of regularly hearing confessions outside of the usual days in the week (Saturdays, and on the eves of holidays of obligation) is an abuse on the part of the people, and overburdens the priest. Has the pastor, or even the bishop, the right to order assistants to hear confessions on Sundays?

Resp. "Pastores animarum enixe hortamur et obsecramus,

ut apud confessionalia ad poenitentes audiendos praesto sint singulis sabbatis, festorumque vigiliis, vespertino saltem tempore, et Dominicis festisque diebus *mane ante primam missam.* His enim horis non deerunt poenitentes, *modo Confessarius suo ipse muneri non desit.*" (Conc. Balt. Plen. II, n. 291.) In other words, the law of the Church not only prescribes the hearing of confessions whenever the convenience of the faithful demands it, but it specifies Sunday morning before the first Mass as a time when, in these countries, a pastor who fails to give the people an opportunity to go to confession is derelict in his duty. The obligation and responsibility of the rector becomes, under the missionary system here in use, that of the assistant in all matters which concern the administration of the Sacraments.

Book Review.

INSTITUTIONES PHILOSOPHICAE quas Romae in Pontif. Universitate Gregoriana tradiderat P. Joan. Urráburu, S.J. Vol. V. Psychologiae Pars II.—Vallisoleti, Em. A. Cuesta. (Lethielleux, Paris.) 1898. Pp. viii—1203.

When the reader of this title is made aware that the "Psychology" occupies thus far in the work, whereof the present is the fifth volume to appear, about twenty-two hundred small quarto pages, and that another tome of probably proportionate magnitude is in course of preparation, he may be able to conjecture the scale at least on which these "Instructions in Philosophy" are developed. In the preceding volume of his Psychology, Father Urráburu treated of the fundamental questions pertinent to organic life. The present volume, the intermediate portion of this part of his course, is devoted to the operations and powers of man in general, and to the cognitive faculties—sensitive and intellective—in particular. Under these captions are stated, explained, and demonstrated the general traditional and present teaching of Catholic philosophy. Aristotle, St. Thomas, and Suarez are the great sources upon whom the author has drawn most largely. Indeed, there is a striking resemblance between the matter and manner of the work and the massive production of his eminent fellow-countryman, the "Metaphysical Disputations" of Suarez. One notes the same broad handling of each subject as it is taken up; the same familiarity with all the various opinions of the schools; the same independence of criticism; the same thoroughness in the development of proofs; the same dialectical keenness in the discussion of difficulties. The presentation of the Metaphysics of the School, in the light of all the past speculations of scholasticism, gives to the philosophical writings of Suarez perhaps their chief value. The work of the present Spanish Jesuit may be said to be a continuation, and, to some extent, a modernization of the teaching of his illustrious predecessor. The special value of the work will, therefore, be patent to those of our readers who are interested in its subject; namely, its furnishing them in one collection with a thorough summary and dis-

cussion of what is most solid and abiding in scholastic philosophy. The application which we made when noticing the earlier parts of the work, of Cardinal Gonzalez' estimate of Sanseverino, may here bear repetition: "Insigne sane opus in quo ingenii profunditas, judicii acumen, doctrinae veritas, de palma contendere videntur; ast super omnia haec, eruditio incredibilis, fereque usque ad miraculum vasta et solida; *cunctos quippe scriptores philosophiae sive veteres, sive recentiores complectitur*" (*Phil. Elem.*, Vol. III, p. 397). The italicized part of this quotation must not, of course, be taken too literally, especially as regards *modern* writers. However, even of the latter category one finds allusion to not a few of the more recent, such as P. Salis-Seewis, Farges, Surbled, Milne-Edwards, Flourens, to say nothing of more familiar though less friendly names, Mill, Bain, Spencer, etc. The third and last volume of the Psychology is promised for the near future. To what degree the author's plan includes Theodicy and Ethics we are not informed. There is something Archimedes-like in his working calmly in the peaceful regions of metaphysics whilst the minds and feelings of his countrymen are being torn by the angriest passions of war. We trust he may be allowed to dwell there long enough to unfold the entire program he has proposed to himself, and to show that though the sun has set on much of Spain's glory, there still lingers some of her old-time splendor on the uplands of philosophy.

ABBÉ DE BROGLIE: QUESTIONS BIBLIQUES. Œuvre extraite d'articles de Revues et de Documents inédits. Par M. l'Abbé C. Piat. Paris: Lecoffre, rue Bonaparte, 90. 1897. Pp. vii—408. Pr., 3.50 frs.

It was a happy thought—and one the execution of which deserves well of the cause of truth—to bring together in a permanent form the scattered biblical essays of the Abbé de Broglie. Whatever came from the mind—rather we should say, from the soul, for his deepest personality went into his work—of the eminent apologist was stamped with an originality often of matter, always of form, and a strong suggestiveness of fact and argument, that make it most desirable that Catholics, as well as non-Catholics, should enjoy fullest access to the legacies of his genius. Probably no writer in this closing half of our century was gifted with a clearer and deeper insight into the thoughts and the tendencies of his contemporaries, and certainly none strove more earnestly to set before them in ways so apposite the claims and worth of Catholic truth. His mind had been cast by nature in the

Platonic mould, but deep study and wide experience had chiselled and polished it into the most rigid lines of the Aristotelian type. Naturally easiest in the world of broad ideas and lofty ideals, he knew how to seize and estimate to a nicety concrete "facts" and purely empirical data. As he saw the world about him drifting farther and farther from supersensuous truths and principles, he realized that there was no hope of gaining it back but by following it in its thirst for things concrete and individual, and by studying with it the "facts" which alone it admitted, striving to lead it to the principles and the system of truths which the "facts" essentially involve. As the editor of the present work illustrated so graphically in the preceding posthumous collection, of de Broglie's essays, *Religion et Critique*, the fundamental "fact" on which the illustrious apologist based his defence of revealed truth is "the transcendency of Christianity." This fact he singled out by a thorough analysis of the phenomena systematized in the comparative history of religions, and verified it as a "fact" by subsuming it under the principle of causality—a principle which his opponents could gainsay only under the penalty of logical suicide—that is, that no cause outside divine revelation is adequate to explain the transcendent position of Christianity in the history of the human race. This point of view was not of course original nor exclusive to the Abbé de Broglie; but in presenting it, in the marshalling and interpretation of the facts and inferences on which it rests, we find verified the statement of the Abbé Piat: "Il est peu d'hommes en notre siècle de chercheurs, qui aient émis, dans l'ordre des questions religieuses et morales, un si grand nombre d'idées à la fois neuves et saines." It was this central thought that controlled all his apologetical works; it is dominant in the collection of papers that make up *Religion et Critique*, and it is the keynote to his treatment of the Biblical subjects discussed in the present volume. In the former of these posthumous works, "the transcendency of Christianity," as such, is the main thesis formulated and defended. In the latter, the apology for the divine origin and conservation of Judaism —the anticipation of Christianity in the ancient Hebrew world—forms the principal object. In working out this apology a general plan is first laid down and then applied to the defence of the Pentateuch, to the origin of Israel, and to the purpose and functions of Hebrew prophecy. This plan of defence illustrates at once the originality and what may be called the inductive sense of the Abbé de Broglie's mind and method. He first surveys the position of the opposing forces in respect to the authenticity and veracity of the Pentateuch—that of Christian apologetics on the one hand, and of rationalistic criticism on

the other. "In the traditional apologetic the first question discussed is that of the authenticity of the work attributed to Moses. The first thesis, the establishment of which is aimed at, is this: The Pentateuch as a whole is the work of Moses. This is a thesis of literary criticism. Appeal is next made to the testimony of Moses, the author and witness of the great events that accompanied the promulgation of the Law, for the proof that those events actually transpired in the way in which they are described in the Sacred Text.

"The opposite school follows the same procedure. It is by the discussion of the authenticity of the Pentateuch that the series of objections brought against the traditional theses begin: the distinction between the Elohistic and the Jehovistic documents is the starting-point of the modern theories regarding the history of Israel.

"Now, this order, though in appearance quite logical, offers practically very serious inconveniences, both in the way of clearness in the general controversy and more particularly in the defence of the ancient religious history of Israel" (p. 46). In view of these difficulties, which are here set forth in detail, the author determines to change the *order*—not the theses nor all the arguments—of procedure; namely, to gather from the Pentateuch certain salient historic facts and establish them by arguments that prescind from the authenticity of the Sacred Text; and these once established, to revert to the subject of the authenticity of the documents themselves. There are, of course, patent objections to this course. These the author fairly presents and answers. He then goes on to formulate in separate theses three central facts provable apart from the question of Pentateuchal authenticity: (1) "The Exodus of the Israelites was accomplished as a national body (not by successive migrations), under the guidance of Moses. (2) Moses promulgated a religious law which was recognized and accepted by the Israelites. (3) The Law promulgated by Moses contained the dogmatic principle of monotheism and the interdiction of idolatry and of figured representations of the Deity." We cannot here follow the way in which the author demonstrates these propositions, by independent argument, nor his analysis of the various rationalistic theories concerning the composition of the Pentateuch. The Bible student will find it to his interest to study these subjects in the context.

The same point of view—primary appeal to historic facts established antecedently to and independently of documentary criticism—is adopted by M. de Broglie in his discussion, in the next two sections of the volume, of rationalistic views on the beginnings of Israel and on the economy of prophecy in the chosen nation.

The work closes with a glowing picture of the final triumph of monotheism, amidst the corruption and idolatry of the pagan world and the reiterated infidelities of Israel. In this chapter the Abbé de Broglie's personality stands out most prominently—his far-ranging grasp of historic facts, his steady control of principles, his clear insight into the bearings of the one on the other, the splendid imagery of a warm yet well-disciplined fancy, the virile emotion of a heart that longs to draw souls to the truth, are reflected in a style which is comparable to none so closely as to that of Bossuet's *Histoire Universelle*.

Those who are familiar with the other works of our author will see in the present volume a certain completion of their systematic entirety. The *Positivisme et la Science Experimentale* sums up his philosophy. The *Histoire des Religions* is the foundation of his apologetical position—the transcendency of Christianity. That position receives its confirmation in *Religion et Critique*, and its completion in the *Questions Bibliques*. Would that we had had this solid and attractive set of apologetical works in English.

THOUGHTS OF A RECLUSE. By Austin O'Malley, M.D., Ph.D., LL.D. Akron, O.: D. H. McBride & Co. 1898. Pp. 118.

The bright "Bits of Broken Glass," amongst which readers of the last volume of the *Ave Maria* found so many gems, brilliant with light, intellectual, moral, and religious, are here arranged in an enduring setting. On the manifold relations of social and domestic life; on art, literature, and beauty; on patience and sorrow; on God and religion; and on much more that these terms imply, one finds here a goodly number of epigrams and striking analogies drawn largely from nature and the physical sciences. There exist already similar "books of wisdom," not a few, and they are useful in many ways. Dr. O'Malley's *Thoughts* will prove helpful to writers and speakers by way of suggestion and illustration. Priests, too, and religious will find in them pregnant themes for meditation. There is in them a condensed wealth of practical philosophy for the serious, and a provision of the humorous and facetious for the gleaner of lighter mood. By way of example: "A gentleman very seldom meets rude persons. A man's life is like a well, not like a snake; it should be measured by its depth, not by its length. If you would avoid all fools, go into a dense forest and there refrain from gazing into still pools. The worst miser is the learned man that will not write. A man deeply in love with himself will probably suc-

ceed in his suit, owing to lack of rivals. Do not mistake your dyspepsia for sanctity. Science is Truth with her wings clipped." There is any number of such *jeux d'esprit*. We have selected these for their brevity.

Let us add finally, in commendation of the work, that its dress and general appearance befit its contents, and that it furnishes an illustration—not too often given—that Catholic books can be tastefully printed and bound, and offered to the public at a reasonable price.

ENCHIRIDION GRADUALIS ROMANI sive Cantiones Missae pro diversitate Temporis et Festorum hodiernis Choris accomodatae juxta editionem typicam Gradualis Romani quam curavit S.R.C.—Ratisbonae, Neo Eboraci et Cincinnati: Frid. Pustet. 1898. Pp. 284, (132), and 93*. Price, $1.00.

The typical edition of the *Roman Gradual* is a volume of considerable bulk, which makes it somewhat unwieldy for the chanters in our seminaries and churches. It was, therefore, a well-advised step, taken by the Pontifical publisher of liturgical books, to furnish our chanters with an edition from which such parts are cut out as will not, or but rarely, be required in the customary parochial service. Hence all feasts of less than double rite are omitted, except the ferials for Holy Week, Easter, and Pentecost. Furthermore, the editors have adopted the modern system of notation in preference to the old Gregorian, by introducing the gamut of five lines, and substituting the G (sol) clef for those of F (fa) and C (ut). The transposition of the different tones corresponds to the recently published "Organum comitans ad Graduale Romanum." Choir directors who are in the habit of following the prescribed mode of chant from the Gradual will welcome this volume as a decided convenience for practical purposes.

BIOGRAPHICAL CYCLOPÆDIA OF THE CATHOLIC HIERARCHY OF THE UNITED STATES. 1784–1898. A Book for reference in the matter of Dates, Places, and Persons, in the Records of our Bishops, Abbots, and Monsignori. By Francis X. Reuss, Life-member of the American Catholic Historical Society, Philadelphia. Milwaukee, Wis.: M. H. Wiltzius & Co., 1898. Pp. 129. Price, $1.50.

The title of this volume sufficiently explains its scope. Regarding such records of dates and names, it may be seriously asked whether

any special merit attaches to their publication inasmuch as they offer bare statistics which are supposed to be found, albeit clothed in more agreeable form of historical narrative, within the pages of histories like those of Gilmary Shea, Dr. O'Gorman, and a host of writers who have occupied themselves with the historiography of special localities or periods in the growth of the Catholic Church in North America. The answer is simple. If the accounts of our accredited historians employ sufficiently reliable data, then no special credit can be claimed for compilations such as we have here. But this is not the case; for though the statement of Mr. Reuss, that our Church histories "are of no value as reliable works of reference" (Preface), is somewhat sweeping, it is nevertheless true that in our popular records of Catholic history there are numerous errors and omissions in regard to persons, dates, and places, leading sometimes to a false conception of events and their special import in the building up of the Church in the United States. That such mistakes should have occurred cannot seem strange when we remember the methods in which the data of history are ordinarily gathered at first hand; hence, it has within recent years become one of the primary objects of a distinct science, that of historical criticism, to supply the deficiencies of former statistics. Even records like the monumental work by P. Gams, *Series Episcoporum Ecclesiae Catholicae*, have, since the opening of the Vatican Archives, been found to contain numerous misstatements, which P. Eubel, one of the learned contributors in Rome of this REVIEW, has been for several years engaged in revising.

It is, no doubt, a sign of the efficient work done by the *American Historical Society* of Philadelphia, that an active member of that body should have found errors and omissions to such an extent as to justify the publication of the present work. Mr. Reuss has for years labored to ascertain the correct data. He has solicited and directed researches into original sources, addressing some four thousand letters to persons in all parts of the world, from whom reliable information concerning faulty and doubtful points in our history might be obtained. The result is the present compilation, which may be justly styled an American supplement to the "Art of Verifying Dates."

It will suffice to quote but one or two instances to show the nature of Mr. Reuss' work and the pains he has taken to secure the correction of stereotyped errors and omissions. The first bishop, Dr. John Carroll, is said by Dr. Shea to have been ordained in 1759, a date generally accepted by popular historians, although Dr. O'Gorman, in making him twenty-eight years of age at the time of ordination (page 264), would

appear to place the date four years later. Hammer, in his recent history (page 130), gives 1769, which may be a printer's error for 1759. The actual date, as ascertained by our author from the Archiepiscopal Chancery at Liége, is shown to be February 14, 1761. Under the head of Egan we have the following details:

EGAN, Rt. Rev. Michael, O.S.F., D.D.,[1]
(Philadelphia.)[2]
Born on ——, 1761 (?),[3] at ——, Galway (?), Ireland;[4] ordained (no data); consecrated at Baltimore, Md. (St. Peter's

[1] Dr. Shea gives the name as *Patrick*, and in another place as *John*; Archbishop Wood, in his announcement for the *Requiem*, on the occasion of the removal of the body to the vaults under the Cathedral of Philadelphia, March, 1869, gives the name as *Cornelius*.

(Griffin's *Life of Bishop Egan.*)

[2] There is no record of his birth. A letter from the Franciscans at Rome says: "There is a possibility that he was born on St. Michael's Day (Sept. 29), as it was not unusual to take the name of the Saint in the Calendar, of the day of birth, when entering the Order; the record of his birth, even if existing, would not be made in the name of Michael, as a baptismal name."

"There is no record of his birth."

(Letters of O.S.F., from Rome, Dublin, Ennis, Athlone, Paris, etc.)

[3] A letter from the Franciscans at Athlone, Ireland, contains a doubt of his being born in the Galway district. "I am inclined to doubt that the name came from Galway. It is more of a King's County name. I came across an old gravestone in the old churchyard of Lamonaghan, giving the name 'Rev. Michael Egan, O.S.F.,' who died Parish Priest of the place, about 1726. The family name still exists in the neighborhood. . . . ."

(Rev. "J.B.M.," O.S.F., Sept. 10, 1896.)

Same, dated Oct. 9, 1896: ". . . I have five different *seekers* at work on Dr. Egan, with no results."

There are no records of Bp. Egan in the archives here. I will advertise for data in the Irish papers, etc.

(Letter of Bishop of Limerick to Author.)

[4] Letter to Author, dated "St. Isidore's Convent, Rome, May 17, 1895. Father Michael Egan was our guardian here from May, 1787, for about three years, the usual term. He was also made Lector of Theology, in June, 1787. There is probability that he had arrived here very shortly before, since no mention of him is made in our miserable remnant of records. Later, on Sept. 3, 1793, it is recorded that he left for Louvain, or Prague, and came here after ordination. No novices were received in Ireland from 1750, for some years, and I think none were ordained there during those years; try the Provincial at Dublin, also Fr. Luke Carey, at the Convent, Florence, Italy; he has made extensive search. . . . ."

(Fr. Bernard, O.S.F., President.)

Search at Dublin: Result, no record. Search at Florence: "Never could be found," etc.

(F. X. R.)

Dr. Egan sailed from Dublin for America.

It is more than likely that he was ordained in Belgium. No records, however, at Louvain or Liége. One Franciscan Priest, at Rome, thinks it possible that he came to Rome (May, 1787) direct from his ordination, which might have been about the Christmas preceding, which would make his birth happen about 26 years previous, or in 1761.

Pro-Cathedral), on October 28, 1810, by Abp. Carroll, assisted by Bp. (-elect) Flaget, and Bp. (-elect) Cheverus. Died July 22, 1814, at St. Joseph's Church, Philadelphia.

Whilst we cannot but justly recognize the full worth of Mr. Reuss' researches, and the corrections he has thus secured to guide the future historian, our recommendation would be misleading were we to omit mention of the fact that the work itself needs careful revision. No doubt the errors which appear throughout are mostly typographical or due to technical difficulties which arise from reading manuscript, more or less paleographic in form; still these errors will not escape criticism, since they are not only of frequent occurrence, but contradict the expressed purpose of the work. Thus we find the date of ordination of the Right Rev. William George McCloskey, Bishop of Louisville, given 1852, that of birth being 1843. This would bring the venerable prelate into the priesthood at the age of nine years. The birthplace of Bishop Conwell (page 27) is given as Drogheda, County Derry. If any one looking simply at the map of Ireland should doubt whether Drogheda belongs to Meath or to Louth, he is quite sure not to locate it in Londonderry, if that county be meant for Derry. Moreover, the Latin titles of sees are frequently misspelled; a dozen such mistakes may be found in as many pages. Yet, whilst these and similar blemishes, forcing themselves upon the attention of the casual reader, will call forth criticism, it would be unfair to estimate the actual merit of the book by them, rather than by the numerous corrections which it points out, involving, as they did, no small labor and expense to the author. A flyleaf, containing the correction of *errata* might do away with these objections and make the book a decided desideratum of every historical library in America.

SONNETS ON THE SONNET. An Anthology. Compiled by the Rev. Matthew Russell, S.J. London, New York, Bombay: Longmans, Green & Co. 1898.

Father Matthew Russell, S.J., Editor of the *Irish Monthly*, and well known for his fine poetic taste, has made a unique selection of that most critical of verse forms—the sonnet. Nay more, he has refined his choice by limiting it to what elegant *sonettieri* have said of sonnets and their makers. Among the favorites we note our gifted contributor, Father H. T. Henry.

To praise an anthology like this in the well-worn terms of appreciative eulogy due to faultless literary productions would rather detract

from its real merit, and our reviewer would be at a loss for a becoming form of critique were it not that the ready courtesy of one whose name stands highest on our list of American Catholic poetesses, Eleanor C. Donnelly, had offered us a graceful record of her appreciation of Father Russell's work in the following exquisite sonnet upon these *Sonnets on the Sonnet*. (THE EDITOR.)

A UNIQUE ANTHOLOGY.

These *Sonnets on the Sonnet* please me well.
Brilliant as diamonds on a golden chain—
With here, a ruby Rondeau: there, again,
A pearl-like Triolet or Villanelle,—
Each seems the tongue of some enchanted bell,
Ringing the changes on one pleasant tune,
Amid the roses of a grassy dell,
Where it is always summer—always June.

Sweet-syllabled, they echo, far and near,
Measures of rare and honeyed harmony:
As if to instance (from both quick and dead)
How much of art and loveliness austere,
Of grace and ingenuity can be,
In fourteen polished lines, incasketed.

—ELEANOR C. DONNELLY.

Sea Isle City, N. J.—July, 1898.

CHRISTIAN PHILOSOPHY. A Treatise on the Human Soul. By the Rev. John T. Driscoll, S.T.L. Albany: James B. Lyon. 1898. Pp. xiii—269.

When the young Catholic student who has derived his knowledge of psychology from the ordinary Latin manual comes to read the recent works on the same subject in English, he is at first bewildered by the different terminology. The familiar scholastic terms—*species impressa et expressa*, *faculties*, *substances*, etc.—have no place in the new science except as labels for the "medieval phantoms relegated forever to the region of illusions, the home of kindred metaphysical entities." Instead of the old landmarks of his text-book, he finds an apparently new set of features—stimuli, excitations, end-organs, nerve tracts, plexuses of sensations, reaction-time, psychosis, etc., etc. All this brilliant parade may for the nonce unsteady his point-of-view; but if he have a genuine insight into the concepts and principles of sound philosophy, he will soon realize that the notions not purely physiological in the new psychology have their place,

though in another explanatory setting, in the old; and that if the "entities" of the schools have been summarily cast out at the front-door, they have been received in another guise at the back-door. On adjusting himself to the altered environment he will perceive that the radical difference between the recent and the traditional psychology lies in this, that the latter retains a *spiritual soul*, which the former either denies outright or else ignores, leaving to "metaphysics" the task of proving its existence and of explaining its nature. To such an anti-philosophical position the Catholic student can reconcile neither his mind nor his conscience; and so, while he welcomes whatsoever of truth recent experimentation may have discovered, he discerns elements that are false and misleading in the newer phases of psychology in which, besides, he is unable to perceive more than the *membra disjecta* of a science.

This perception of the inwardness and tendencies of psychology, past and present, comes quickly to one who has mastered the leading truths of a sound philosophy. But what of those who have not? What of the thousands of young men and women who have never had a philosophical training, and who are obliged to study, many to teach, the text-books of the popular psychology? These books are, it is true, not professedly materialistic. On the contrary, their authors resent the imputation of materialism. Still, on the whole, they are but half-hearted in their admission of a spiritual soul, and lead logically to its negation. Possibly they do less harm than their implications would lead one to suppose, partly because the principles of the Christian religion ingrained in his soul preserve the reader, partly because he does not discern or is incapable of working out their legitimate consequences. Nevertheless, quite a large number, especially Catholic teachers in secular institutions, have been eagerly looking for some work in which Christian philosophy is intelligibly explained, and a sound estimate furnished of recent psychological facts and theories. We have in English one such helpful book—Father Maher's *Psychology* in the Stonyhurst series. Written, however, in England, it has not taken all the notice desirable of the large pertinent literature produced in this country. We are happy to be able to present a work in which this desideratum is supplied. Fr. Driscoll has written a book wherein the traditional psychology is briefly, yet clearly, presented and defended, and is made to shed its light on almost every corner of recent parallel speculation. The introduction enables the student to recognize the essence and bearings both of the old and of the new psychology. The primary differentiation is, as was said before, the pronounced defence on the one

hand, and the more or less explicit rejection on the other, of a substantial, immaterial, spiritual, immortal principle informing the human organism, and constituting therewith one complete substance, nature and personality. Hence the necessity of establishing at the outset the substantiality of the soul. This the author does against the transcendentalism of Kant and Wundt, etc., the phenomenalism of Hume, Mill, Sully, James, etc., and the agnosticism of Hamilton, Spencer, etc. Materialism in its various phases, past and present, is next discussed, as are also positivism and pantheism. The simplicity, spirituality, created origin, and the immortality of the soul are established against the captious sophistries of materialistic scientists. The relations between body and soul, and between brain and thought, are explained, and the nature of human personality thoroughly examined. Over all this large territory, bristling with difficulties, the author guides the reader by the light of Christian philosophy, telling him the while of the false and misleading views thrown out by writers of influence in our own day and surroundings. This latter we regard as the special merit of Fr. Driscoll's work. There is hardly any recent writer on psychology who does not appear in these pages, either as an independent witness to the truth, or as advocating false or dangerous theories against which the reader is warned. The book will therefore be valuable to students who are already acquainted with Catholic philosophy and who desire a ready general introduction to outside opinions. It will be doubly valuable to those who require the abiding light of that philosophy amidst the shoals and fogs of the literature of modern psychology through which they may be obliged to pass.

It is in view of the general excellence of the work that we venture to make a few suggestions. In the treatment of the *substantiality* of the *soul*, the arguments appear to prove the substantiality of the *Ego*, the person only. Modern writers frequently speak of the *Ego*—the Self—as synonymous with *mind*, the principle of unity in the person. This, of course, is inaccurate. The *Ego* is the *composite*. It would have been well to have brought out more explicitly the substantiality of the soul as such, and to have explained the peculiar *incompleteness* of that substantiality.

In the chapter on the relation of the brain to thought, the influence of the excellent work of the Abbé Farges—*Le Cerveau et l'Âme*—is apparent. We do not think it was wise to have followed that author's view on the quantity or *extension of sensation*. Subject and object of sensation are of course extended; but sensation as such, being a state of consciousness, a modification, an accident of an immaterial

principle, seems to be *simple*. The matter has its importance in view of the argument from sensation to the immateriality of the psychic principle.

We trust a new edition of Fr. Driscoll's book may soon be demanded. It would give an opportunity to correct the pen and type lapses, the number of which is quite large.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΛΛΗΝΙΣΤΙ. Novum Testamentum Vulgatae Editionis. P. F. Michael Hetzenauer, O.C. Tom. I et II. Cum Approbatione Ecclesiastica. Oeniponte: Libraria Academica Wagneriana. 1898.

A manual edition of the New Testament, with the Greek and Latin texts on opposite pages, is a decided convenience for the theological student. Besides giving us a handy volume, the author has taken particular pains to reproduce a reading which, in both cases, takes account of the corrections to which Gregory and later critics have called attention. There is an *Appendix Critica*, which marks the variations of the principal codices and adds critical directions. We notice that the author stands for the authenticity of S. John, v, 7, and also that he succeeds in reconciling the statement of St. Paul, in his First Epistle to the Corinthians (xv, 4), with I Thessal. iv, 15, and following verses. These two volumes, one containing the four Gospels and the other the Acts, Epistles, and Apocalypse, confirm the judgment formed of P. Hetzenauer's careful editorship, when some time ago he published "Piconio's Triplex Expositio," *emendata et aucta*, which work has thus retained its value as one of the best commentaries on the difficult Epistle to the Romans.

RHETORIC AND ORATORY. By the Rev. J. F. X. O'Connor, S.J. Boston: D. C. Heath & Co. 1898. Pp. 338, bd. Price (introductory), $1.12.

Among the best works on the art of eloquence may be classed those produced by recent Jesuit writers, like Kleutgen and Du Cygne. They follow for the most part the models of the ancient classics—Aristotle, Cicero, Quintilian—whose fundamental precepts are in truth likely to remain the basis of the *ars dicendi* in all times and places, because formulated upon the rational principles which produce the power of language, whether spoken or written. But a variation in the method of presenting precepts, and of selecting models which appeal to special

classes of learners, is of importance as an aid to effective teaching. Some years ago, Father Coppens, S.J., published a useful manual on the subject of Rhetoric, designed especially for American students, and Father O'Connor proposes to improve upon the method of his confrère by putting his own experience as a teacher of rhetoric in book form.

The first part of this handy little volume contains the general principles of the art; the second division gives the models for study: examples of different styles of exordium, of oratorical narration, proof, refutation, and peroration. The third part comprises the application of the precepts to particular discourses, teaching the student how to build up a speech, how to manage style, and how to act in addressing a gathering. The concluding portion of the volume consists of short sketches of the lives, together with references to the works of some of the most illustrious orators of all ages and nations. Thus the student finds reduced to manageable compass all that is required for writing an orderly and effective speech, and for analyzing the written or spoken compositions of others.

DE ACTIBUS HUMANIS. Ontologice et Psychologice consideratis seu Disquisitiones Psychologicae-theologicae de Voluntate in ordine ad Mores, Auctore Victore Frins, S.J. Herder: Friburgi (St. Louis, Mo.). 1897. Pp. 441. Price, $2.10.

The profound and subtle disquisitions of the older theologians on the ontology and psychology of moral actions are, as Fr. Frins quaintly observes, "not so much contained as concealed in their ample folios." No apology, he thinks, is necessary for an author, in our day, bringing forth such treasures and presenting them to the student of moral theology in a modernized form, retaining, however, the only medium which is thoroughly apt for their proper expression, namely, that of scholastic Latin. The importance of the matter treated, the subject-matter of Ethics, philosophical and theological, is too patent to need emphasizing here. That all the compendiums (of which we have so many) of moral theology treat of human acts is precisely the reason why so vital a subject should be made the object of a separate and thorough investigation, such as can be furnished only by a larger work of the kind here at hand.

There are, it is true, a number of valuable publications by well-known theologians, covering much the same ground, notably, Dr. Bouquillon's *Theologia Fundamentalis*, Dr. Walsh's *Tractatus de Actibus Humanis*, etc.; but Fr. Frins is right in saying that no book has ap-

peared in recent times, "qui omnes quaestiones, quae olim in tractatu de actionibus humanis suis locis tradi et agitari solebant, uberius secundum solida et luculenta principia et placita veteris scholae explicet." Accordingly, he has gone to the rich storehouses of the great theologians, especially St. Thomas and Suarez, for the best of what they contain, concerning the influence of ends or final motives on human conduct, the determining and disturbing elements in the voluntary character of that conduct, and the nature of the various acts in particular, which are elicited and commanded by the will. These subjects fill the three sections into which the work is divided.

The student who is familiar with the many problems of vital moment associated with these subjects in the *Summa* and in the fourth volume of the works of Suarez, and the place these problems occupy in the after-development of moral theology, will find an advantage in having in one compact volume the wealth of theological science they have evoked, presented in the additional light which the learning and style of so competent an authority as Fr. Frins throw upon them. To students who have not as yet gone over the ground, the work will serve as an introduction to the larger fields of moral theology, and as a development of the more elementary contents of the ordinary text-book on the subject.

EPOCHS OF LITERATURE. By Condé B. Pallen, Ph.D., LL.D. St. Louis, Mo.: B. Herder. 1898. Pp. 201.

Dr. Pallen has made a study of the philosophical principles underlying the literary activity of civilized nations, and this has given him a wide acquaintance with the productions of the great minds that have shaped and fostered, as well as represented, that activity. He had to study them first in detail, in order to abstract a general estimate of their influence upon the different classes of people to whom they spoke in their own and after times. The secret sources and comparative measure of that influence the author outlined in a former volume entitled *Philosophy of Literature*. He now gives us the concrete material from which he derived his deductions, and thus in a manner illustrates and enforces in the present volume the argument of his former work. Greek genius in the ideal, which deflects in the Roman, and rises in the Christian order of thought; Homer and Greece; Rome; The Transition; The Middle Ages and Dante; After Dante; —these are the successive stages which the author selects, to invite us to a comparison of them with our own uncertain, albeit progressive age, which is like—

"An infant crying for the light,
And with no language but a cry."

The book is written in Mr. Pallen's best style, full of thought and imagery. The publisher has likewise done his best and produced a really handsome volume.

LA SAINTE BIBLE POLYGLOTTE contenant le Texte Hébreu Original, le Texte Grec des Septante, le Texte Latin de la Vulgate, et la Traduction Française de M. l'Abbé Glaire, avec les differences de l'Hébreu, des Septante et de la Vulgate; des Introductions, des Notes, des Cartes et des Illustrations. Par F. Vigouroux, S.S. Ancien Testament. Tome I. Le Pentateuque. Paris: A. Roger et F. Chernoviz. (Montreal: Cadieux et Derome.) Pp. 272, 8vo. Price, 75 cents.

The Encyclical "Providentissimus," in commenting upon the advantage, in these times, of a critical study of the Bible, urges especially the examination of the original texts which, in the light of modern philological science, are apt to explain many doubtful passages found in the different versions, not excluding the Vulgate. The credit of having facilitated this study by means of a polyglot edition, such as the one here offered, can hardly be overestimated when we recall the labor and expense involved in such a publication. The introductory notices, the annotations, charts, and illustrations will be readily appreciated by everyone. As to the critical value of the work, it is needless to say that the name of the Abbé Vigouroux, for many years favorably known as an exponent and critic in the field of Biblical literature, and one of the earliest contributors to this REVIEW, will naturally be taken for a guarantee that the best scholarship has been utilized in the preparation of the Polyglot. This would apply not only to the illustration and analysis of the text, but to the choice of the most approved readings, so far as they serve the student for a standard and basis of comparison. The fact that something in this direction remains to be emended occasionally suggests a doubt whether the learned Abbé did do more than simply allow his name and a generous selection from his immense store of published material to be used for this work, which, it might be thought, could be accomplished by less skilled hands than his own. A writer in the *Civiltà Cattolica* points out, very delicately indeed, that the Hebrew text selected for the present Polyglot is that of Stier and Theile, and objects to it on the ground that this is not a Catholic version. Per-

haps, the difference is not so great as to cause any appreciable errors. It is generally admitted that recent non-Catholic editors of the Hebrew Bible have proceeded upon strict principles of criticism, and if they had any bias, it was that of opposing the rationalistic tendencies of the ultra-German school. This would apply in particular to such editions as that of Bär (and Delitzsch), but it is true even of the older editions following Van der Hooght's corrections, among which we may count the one here reproduced.

A more serious departure from the correct standard of textual choice is found in the Greek version of our Polyglot. Nominally it is the *textus receptus* taken from the *Codex Vaticanus;* yet, in reality, it is a reproduction of the eclectic text which forms the basis of the Greek version published by the Protestant Bible societies. Catholics might justly object to this selection for reasons similar to those on which we repudiate the Revised English Version; that is to say, we recognize in it an unsound principle of determining preferences among different readings which involve Catholic dogma and tradition. This fact also causes some inaccuracies in the references and notes which the learned reviewer of the *Civiltà* points out in detail, whose criticism we should merely have to reproduce were we to specify instances here. We may have an opportunity to say something further on this point when the remaining part of the Pentateuch shall have appeared.

Setting aside the preferences of textual reading alluded to, and the discrepancies in the notes arising partly from the fact mentioned, which may be corrected in subsequent *fasciculi*, the work merits, as we have intimated at the outset, unstinted praise and every encouragement from Biblical students. We possess no similar publication equally convenient for comparative examination of the different original texts, and adorned with such excellent apparatus for ready information on Scriptural topics. The present volume brings the work as far as the beginning of Exodus; the next *fascicule* is to complete the Pentateuch.

We should add that the typographical execution, which is of decided importance in works of this nature, offers a splendid specimen of printing, and reflects the utmost credit upon the Parisian publishers.

HOFFMANN'S CATHOLIC DIRECTORY. Milwaukee, Wis.: M. H. Wiltzius & Co. 1898.

The announcement comes to us from Messrs. Wiltzius & Co., publishers of the Hoffmann Ecclesiastical Directory, that they are compelled to raise the price of the publication from fifty to seventy-five cents. There will be some dissatisfaction in consequence, since the present tendency is rather to lower prices of current publications than to increase them. We believe it however due, in all fairness, to the publishers to say that, as they issue a very useful publication in as satisfactory a manner as can be expected under the circumstances, they are entitled to a reasonable share of profit. This they cannot get at the low rate at which the Directory was published by the Hoffmanns, who had evidently miscalculated the cost of their venture when they reduced the former price (of Sadlier's Directory) to less than one-half, at the same time increasing its compass. It is only just to remember that the weight of paper and the composition of the letter-press are not the only factors which enter into the cost of producing books of equal size, and that the difference gives the publishers a right to determine the price of sale.

NOTES ON ST. PAUL: Corinthians, Galatians, Romans. By Joseph Rickaby, S.J. London: Burns & Oates: New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 456.

There appears to be no limit to the fresh lights that are constantly being shed upon the meaning of the Sacred Text. The wisdom of truth is indeed "one and manifold" at the same time. But quite apart from the many-sided operation of divine intelligence acting through the words of Holy Writ upon the human soul, there are wondrous manifestations of what might be called the material developments of the Scripture text, by which original meanings in the sense of the sacred writers, which had been covered up for centuries by the errors of transcribers or copyists, work themselves upward into the light through study and comparison of different versions and newly found fragments, thus proving the living organism which exhibits their growth. The names of able commentators who have given original expositions of the Epistles of St. Paul alone, would fill a large volume. Yet here comes a volume written in English, and therefore seemingly without other aim than that of popularizing the comments which might be supposed to be contained in the learned Latin texts of Estius or Piconio or Agus.

But not so. Father Rickaby has indeed, as he tells us, been helped by the works of St. John Chrysostom and Theodoret. He has profited by the wide erudition of Father Cornely, and by Lightfoot's views upon passages in the Epistle to the Galatians. Nevertheless, his "Notes" bear throughout the mark of an originality which, whilst being within the limits of the recognized canons governing Catholic exegesis, give his exposition an exceptional value, especially from the practical point of view—that is to say, the interpretation of difficult passages left for the most part unexplained by other and far more pretentious commentators. The text adopted by him for illustration is that of the Rheims Testament (Challoner's edition, 1752), not, however, without numerous improvements of the translation. Nor has he always adopted the reading of the Latin Vulgate, availing himself of the liberty, accorded by Melchior Canus and others, regarding the interpretation of the Tridentine Decree, which neither declares the Vulgate to be the best reading, nor restricts the student to the adoption of a recognizedly doubtful reading. We have followed in part the author's suggestion of reading the text in connection and consulting the Notes at the same time, and have felt the force of St. Paul's message for our age, given, as it was, for all time.

Father Rickaby solves not a few traditional difficulties of expression in the Pauline Letters, and suggests the solution of others in corrected readings of the original text.

DER MAGISTER NIKOLAUS MAGNI DE JAWOR. Ein Beitrag zur Literatur- und Gelehrtengeschichte des 14. und 15. Jahrhunderts von Adolph Franz. Herder, Freiburg. (St. Louis, Mo.) 1898. Pp. xii—269. Price, $1.75.

Who was Master Nicholas of Jauer? There is no use going to the *Britannica*, nor the *Century Dictionary*, nor to the *Biographie Universelle*, nor to any theological cyclopædia in Latin, German, or French whereof we know. And yet Master Nicholas was a man of no small reputation and influence in his day. The author of the present work tells us that, in his historical researches into the Benedictions used by the Mediæval Church in Germany, he came repeatedly across an opusculum, written by Master Nicholas, bearing the title "De Superstitionibus." The character and quondam popularity of this treatise led him to investigate more thoroughly the life and labors of its author. The outcome has been this highly interesting and instructive biography. From it we learn that the hero of the story was born about the year 1355, in

Jauer, then a flourishing city in Silesia, some 37 miles west of Breslau, now a town of about 12,000 inhabitants. Educated at Prague, he afterwards became Master of Theology, and later on, in 1397, Rector of the University. His years at the great intellectual centre were divided between lecturing, administration of University affairs, preaching, and directing a large community of religious women. A consequence of the latter occupation was the tractate entitled "De tribus substantialibus"—a short opusculum on the monastic vows, wrought out much in the form of the *articuli* of the *Summa* of St. Thomas. The political and religious troubles of Bohemia caused Master Nicholas to pass over to Heidelberg, where he was elected Rector of the University and Dean of the Theological Faculty in 1406. He acted, also, as Vice-Chancellor off and on from 1407 to 1421. His life here, as at Prague, was devoted not only to academical duties, but to preaching and other kindred occupations, taking part, in the meantime, in the Councils of Constance and Basel and in the Synod of Worms, and writing his treatise "De Superstitionibus." This opusculum deals with the superstitious practices so widespread at the time. The absurdity and iniquity of these practices are inveighed against with arguments drawn mainly from Scriptural and patristic sources. Its value, as that of the other treatises by Master Nicholas, lies chiefly in the light they throw on the manners and customs of the clergy, as well as of the laity of the time. They reflect the old fact, repeated in every age, that abuses of things sacred are always to be found even within the sanctuary, but that the voice of the Church, protesting, threatening, beseeching, is never silent.

A booklet entitled *Speculum Artis Moriendi*, which was extremely popular in the first half of the fifteenth century, is also attributed to Master Nicholas; but, as our author says, he probably in this respect bears the honor due to some other writer—the copyist here, as often elsewhere, not being over-scrupulous in attributing to a favorite authority what had originally come from a different source. What is more certain, however, is that Master Nicholas had mastered the art so aptly summed up in the closing words of the *Speculum*: "*Jedem der gut und sicher sterben will ist vor allem nothwendig sterben zu lernen ehe der Tod ihn packt.*" The long earthly career, full of intellectual and priestly work, of Master Nicholas, ended in March, 1435. An estimate of his character can best be gleaned from the concluding words of Franz: "His powers were constantly devoted to the service of the Faculty of the University, to the perfecting of the clergy, to theological science, and to the practical care of souls. He struck out no original paths. He

was not a man of novel ideas; but he was filled with love of science, to whose interests, by word and writing, his life was consecrated. Enthusiastic for the priesthood and the Church, he belonged to those men who held that an interior renovation of soul and an exterior reformation of conduct were absolutely necessary, and who bitterly lamented the scandals that afflicted the Church. An echo of his thought and feelings is heard in the sermons he delivered at Constance, at Worms, and in the Church of All Saints at Heidelberg. The remembrance, however, of the man that had been so honored in life quickly faded. The times had changed. Two decades after the Master's death, the new Humanism made its entrance into Heidelberg, and the heroes of the old school lapsed into oblivion. The same fate—a fate borne easier by the dead than by the living—befell Master Nicholas" (p. 199). To have rescued from that fate this Catholic scholar of the closing days of the Middle Ages is no small honor for the present author. But his claims on the gratitude of the learned world are larger still; for he has resurrected with the hero the environment, intellectual, social, moral, and religious, wherein he lived and worked. Like his fellow-countrymen, Denifle, Janssens, Pastor, Franz has gone for his facts and their interpretation, not to second and after-hand compilers, but to contemporary works and the original manuscripts. How extensive has been the research, and how rigid the criticism, will be evident to the scholar who examines the literary apparatus of the work. Apart from the four pages devoted to the bibliography employed, a long appendix is added, in which the numerous manuscript copies of the discourses and opuscula of Master Nicholas are classified and critically examined, and the Questions "De mendicantibus" and "De haereticis," and the synodal discourse delivered at Worms, are printed in full from the original manuscripts. Many extracts from his discourses at Constance and elsewhere are also subjoined. These sermons reflect vividly the character of the Master's mind, in which the theological habit is seen mingling with the fervid zeal of the orator. The evils against which the preacher inveighs indicate no less clearly the state of morality of his audiences.

Let us signalize, in conclusion, the pleasing style in which the author has clothed his matter. Not infrequently, in works of its kind, beauty of diction and charm of imagery yield to the dry-as-dust erudition. This is not the case here. There are a clearness, flow, an aptness of imagery that make the story of the Master's life read like a novel, though it is woven out of university programs, academic lectures, sermons, theological dissertations, and other kindred documents which

would seem to inspire a professional, not a human interest. In matter and in style the work is another of those scholarly productions of which Catholic Germany has given us so many in recent years, and which the generous spirit of the publisher, Herder, has done so much to adorn with an appropriate setting.

Books Received.

RHETORIC AND ORATORY. By the Rev. J. F. X. O'Connor, S.J., Professor of Rhetoric, St. Francis Xavier's College, New York. Boston: D. C. Heath & Co. 1898. Pp. 338. Price, $1.12.

EPOCHS OF LITERATURE. By Condé B. Pallen, Ph.D., LL.D. St. Louis, Mo.: B. Herder. 1898. Pp. 201. Price, 75 cents.

COMMENTARIUS IN EXODUM ET LEVITICUM. Auctore Fr. de Hummelauer, S.J. (Cursus Scripturae Sacrae Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Jesu Presbyteris.) Parisiis Sumptibus P. Lethielleux. 1898. Pp. 552. Prix, 10 francs.

LECONS D'INTRODUCTION GÉNÉRALE THEOLOGIQUE, HISTORIQUE ET CRITIQUE AUX DIVINES ÉCRITURES. Par M. l'Abbé C. Chauvin, Professeur d'Écriture Sainte au grand Séminaire de Laval. Paris: P. Lethielleux, libraire-éditeur. 1898. Pp. 656. Prix, 7.50 francs.

LA S. CONGRÉGATION DU CONCILE. Son Histoire—La Procédure—Son Autorité. Par l'Abbé R. Parayre. *Le même.* 1898. Pp. 424. Prix, 5 francs.

DE L'INTERVENTION DES LAÏQUES, DES DIACRES ET DES ABBESSES DANS L'ADMINISTRATIONS DE LA PÉNITENCE. Étude historique et theologique. Par l'Abbé Paul Laurain, D.D. *Le même.* 1898. Pp. 114. Prix, 2.50 francs.

LIBELLUS FIDEI exhibens Decreta Dogmatica et alia Documenta ad "Tractatum de Fide" pertinentia, quae edidit Bernardus Gaudeau, S.J. *Ibid.* 1898. Pp. 372. Prix, 4 francs.

DE L'HABITATION DU SAINT-ESPRIT DANS LES AMES JUSTES d'après la doctrine de S. Thomas d'Aquin. Par le R. P. Barthélemy Froget, O.P. *Le même.* 1898. Pp. 306. Prix, 4 francs.